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COMMUNICATIONS.

For the Western Recorder.

THE ANNIVERSARY.

Mr. Editor—In a recent number of a religious paper, my eye fell upon a notice for the anniversary meeting of an Auxiliary Foreign Missionary Society, in one of the populous villages of the state of New-York. Residing, at the time, within something less than fifty miles of the place appointed; animated with the thought that God had, in the revolution of the year, rolled forward the time when a new impulse was to be given to the machinery of missionary operations, I resolved on attendance.

I arrived in season, and anxiously watched the hour, until, at length, the solemn intonations of the bell, from the lofty steeple of a magnificent church, summoned us to the long-expected, soul-refreshing banquet. Here, thought I, as I approached the edifice, from this centre of action, shall go forth a voice, which swelling on the winds, in effect not unlike the archangel's trump, shall rouse the slumbering thousands of the church, and summon them to action. From this heart of the system of active benevolence, shall be sent forth a pulsation, which, rolling through the system, shall touch with ecstacy the remotest nerves, and infuse new life, increased action, and irresistible energy, into every member of the body ecclesiastic.

Judge, Sir, if you can, of my surprise, when I found the proceedings of the meeting to relate only to the dull formula of business transactions. Officers were elected, the treasurer's report read and accepted, and the meeting closed, with nearly as little manifestation of deep solemn interest for the success of the gospel, as though the business had been of a nature merely secular. In short, had a stranger to the benevolent efforts of the church been present, he might have enquired, in the honest simplicity of his heart, whether "*Money were not our only object.*"

Whether this method of conducting such a meeting be right or wrong, I shall leave to the decision of those fathers at the gates, and those watchmen on the walls of Zion, to whom, in a peculiar manner, the building of her waste places, and the repairing of her broken walls, are specially committed.

But, Sir, we *may be* told, that *it is extremely difficult to excite an interest in an anniversary meeting of a benevolent society.* But shall the arduousness of the undertaking prevent the attempt? If so, to be consistent, should we not dissuade the inquiring pilgrim from attempting to climb the thorny steeps of Zion's way, because the way is strait, and the gate is narrow? Should we not endeavour to turn him back, at his first setting out, by *thundering* in his ears "*There is a lion in the way?*"

Now, Mr. Editor, I would ask, what new principle in the human mind has been developed, in this day of improvement, which so imperiously holds in subjection all the finer feelings of our natures, that the progress of truth, and civilisation, and philanthropy, and religion, is no longer to us a subject of heart touching interest? Anniversary meetings *have been* interesting, in a very high degree. Why may they not continue to be so? Has it been discovered that the prosperity of the church had been held in too high estimation? Has it been ascertained that the *conversion of a world* is an object of less importance than the church had fondly imagined? Has it been fully demonstrated that the value of one *immortal soul* had been overrated? Has the point been fully established, that the glory of God is less concerned in the accomplishment of his gracious predictions of future good to Zion, than his children had supposed? Or has the great Head of the Church utterly refused to bless, or to accept at our hands, the offerings of the past year? If none of these inquiries can receive an unqualified affirmative, I ask, what insurmountable difficulties oppose the march of beneficence? What immoveable obstacle prevents any benevolent society, by increasing its labours, and extending its influence, to exhibit, at each revolving anniversary, a proportionate increase of heart-stirring facts, which might not only enlighten the ignorant, but encourage the timid, and strengthen the feeble? And if this be not done, is there not strong presumptive evidence of most culpable remissness, on the part of those who have the direction of its concerns? Let not a trembling or a nerveless hand be put forth to the machinery of moral reform. Let each succeeding year witness an increase of energy in those who direct, and a corresponding increase of interest will be seen to exist in those who are directed. Let the leaders of the hosts of Israel break their earthen pitchers, and with united voice proclaim, "The sword of the Lord;" and animated by the sound of the well known watch-word, even the timorous shall wax valiant in fight; the lame shall leap as a hart, and the tongue of the dumb shall shout the victory.

Your's, &c. VOX ECCLESIÆ.

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For the Western Recorder.

EXTRACTS FROM MY MEMORANDUM BOOK.—NO. II.

——Yesterday was truly a delightful day. It was the Sabbath. The city was hushed to silence. Save the noise of the church-going bells, and the footsteps of those who were on the way to the sanctuary, not a sound was to be heard. As I passed along the spacious and beautiful streets, the ample shade trees were fast putting on the robes of spring. The public squares, with their clean gravel walks intersecting each other, amid the grass-clad verdure and the budding shrubbery, sent forth the freshness of the morning, as emblematical of the paradise above. How peaceful, how tranquil the scene! The teeming population of the city had retired as in the sleep of ages. But there were sleepers still more profound. Four grave-yards met my view before arriving at church. Given to the idolatry of wealth, of covetousness, and of every thing of splendid gratification; to remember that such a city is sprinkled with the depositories of the dead, and that these contain many more inhabitants than are now found in the elegant mansions of the living, are thoughts which must occupy the musings of every contemplative stranger who visits the city of ——. The monuments of the dead seem almost every where to be mingled with the dwelling-places of the living. The "Potter's field" is there, adorned as a public square, with every thing which can delight the eye or inspire the imagination; yet deep under the verdant carpet, and low beneath the footsteps of the thoughtless passenger, who lives on as if this world were to be his eternal abiding place, lie the neglected ashes of thousands, who were once as thoughtless and as gay as he, till they became the sudden victims of a raging pestilence.

When shall these sleepers awake? When shall the beams of the morning, as they now send forth the soft breathings of spring, penetrate the dark and icy caverns of the dead? Suddenly, as in a moment, the trump shall sound; the dead shall arise; the living be changed; corruption shall put on incorruption, and death immortality. The sea shall give up *her* dead. Monuments, and rocks, and pyramids, shall rend asunder, as the sleepers burst into life and liberty, and rise on angel-wings to the seats of the celestial city—there to dwell "in His presence, where there is fulness of joy—at His right hand, where are rivers of pleasure forevermore."

What surprise, what joy, what rapture, will then seize upon the unnumbered throng of the risen and the glorified! There is an eternal home. Glad mansions have long since been prepared for them. There they shall enter, and go no more out forever.—Pure, and perfect, and holy, before the spotless throne of the Eternal—love, universal love, shall gladden every heart and beam in every eye. The rapturous song, "Unto Him that hath loved us, and washed us," shall burst forth from ten thousand harps of gold, as prelude to the mighty thunderings and shoutings of the throng of millions—"Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever."

Where now are the sleepers? Are they *all* in the region of bliss; *all* amid the verdant fields of paradise; *all* basking in the eternal sunshine of immortality? Ah no! The righteous only have been "caught up into the air." The sons of violence are now amid the elements which are melting with fervent heat, calling upon the rocks and the mountains to fall upon them, and hide them from the wrath of the Lamb. The heavens are wrapped together as a scroll; the whole earth is in flames; but they have no helper. They call out upon the battlements of heaven; but no unclean thing shall ever enter there. While mercy was offered them, they deliberately refused it. When the fountain was opened, they would not wash and be clean. When the Holy Spirit would have renewed and sanctified them, they grieved him away. They hated his instruction; they would none of his reproof. Henceforward there remaineth no more sacrifice for sin. The judgment has come; the book has been opened; the sentence has passed. They are now reserved in the "blackness of darkness forever."

Such were the meditations of the morning, as I passed along between the dead and the living, and at length seated myself in the midst of worshippers in an earthly sanctuary. They formed no untimely preparation for the faithful message of the preacher; and led me to enter more forcibly into the spirit and meaning of that awful charge against sinners—"*The God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified.*" Sinners may in this world presume to confine their attention to outward morality; but when they stand as naked defenceless *spirits* before the judgment seat, the import of this charge will come upon them with the most awful emphasis.

Your's, ANOTHER PASSENGER.

SPEECH OF DR. CHALMERS.

At a meeting of the friends of catholic emancipation, held in Edinburgh, in March, Dr. Chalmers made the following speech. Dr. C. is himself a Presbyterian, and apart from its intrinsic excellence, the speech deserves an attentive reading, as an able and luminous expression of the opinions held on the subject—so far as we have been able to ascertain them—by British (and we might add American) Presbyterians and Congregationalists generally:—*N. Y. Obs.*

I understand that, the present meeting would not have been called, had it not been for certain and anterior efforts made in this city, and the object of which was to obtain signatures for a petition against catholic emancipation. But I would scarcely have adverted to the existence of another petition, and of other petitioners, had they not been designated by the appellation of anti Catholic, leaving to us the goodly designation of pro-Catholic. There never was a grosser imposition practised upon the public mind than by the meaning of those two words. We are not pro-Catholic. We are not indifferent, neither are we hostile, to the holy cause of protestantism. I cannot answer for others; but in vindication of myself, I declare that it is in the spirit of the utmost devotedness to that cause I now come here, and because in this emancipation of Papists, I see for Protestants, I see for protestantism, a still greater and more glorious emancipation.

The truth is, that these disabilities have hung as a dead weight about the protestant cause for more than a century. They have enlisted in opposition some of the most unconquerable principles of our nature—resentment on account of injury, and the pride of adhering to a suffering cause. They have transformed the whole nature of the contest, by having rooted and given tenfold obstinacy to error; they have given to the side of protestantism the hateful aspect of tyranny, while, on the side of the Catholics, we behold a generous and high-minded resistance of what they deem to be oppression; they have transformed a nation of heretics into a nation of heroes. We could have refuted and shamed the heretics out of heresy, but we cannot pull down the hero from his altitude. From the first introduction of this heterogeneous element into the question, the cause of truth has gone backward; it has ever since been met by unyielding defiance, from a people irritated, but not crushed, under a sense of indignity. This notable expedient for bringing down popery, has compressed it into a firmness, and enclosed it within a phalanx, which, unless opened by emancipation, will be found impenetrable. Gentlemen might draw arguments from history against us, but there is one passage in history that never can be disposed of. How comes it to pass, that protestantism achieved such a triumph, and made such a progress, when it had pains and penalties to fight against; and how comes it that its progress was arrested from the moment it laid on those pains and penalties in turn? What have all the enactments of the statute-book done for the cause of protestantism in Ireland? And how comes it to pass, that when single-handed truth walked through the land with the might and prowess of a conqueror, no sooner was she propped up by the state—no sooner was the armour of intolerance given to her, than her brilliant career of victory was forever ended? When she took up the carnal and laid down the spiritual weapon, her strength went out of her; she was struck with impotency. In giving up the warfare of principle for the warfare of politics, she lost her power. Gentlemen opposed these concessions who were profound in the deeds and documents of history, but she has nothing to offer half so instructive as the living history now before us. With pains and penalties against it, the cause of the reformation had done every thing in Great-Britain. With pains and penalties in its favour, it had confessedly done nothing, or worse than nothing, in Ireland.

The question does not require the evidence of history for its elucidation. There shines upon it an immediate light from the known laws and principles of human nature. When truth and falsehood enter into collision upon equal terms, and with their own appropriate weapons, the result is infallible—"Magna est veritas, et prevalebit." But when to strengthen the cause of truth we put the force of the statute-book under her command, there instantly starts up on the side of falsehood, an auxiliary far more formidable. You may lay an incapacity on the persons, or you may put restraint and limitation on the property of Catholics, but the catholic mind becomes ten-fold more impregnable than before. I agree with the Duke of Wellington, in thinking that when once those political distinctions are removed, the result will be the spread of protestantism in Ireland. Had we mingled more extensively with our catholic fellow-subjects, and kept their company in all the walks of civil and political business, we would this day have had the transfusion of another feeling, and the breath of another spirit amongst us; nor would we have beheld, as now in Ireland, the resolute and unyielding attitude of an aggrieved and outcast population.

I have one word more to say upon a topic of great interest. I am aware of one advantage which our opponents have against us, and this is a certain command over the religious feelings of the population. Yet I am not aware of any public topic on which the popular and prevailing cry ever ran more counter to the whole drift and spirit of christianity. What other instruments do we read of in the new testament for defending protestantism, but the word of God, and the spirit of God? How do the Apostles explain those principles, when they speak of the triumphs of that truth which is mighty to the pulling down of strong holds? They tell us that it is because the weapons of their warfare are not carnal, but spiritual. I consider those spiritual weapons the only ones which are of force to assail the strong holds either of popery or paganism. The kingdom of God refuses to be indebted for its advancement to any other. Reason, scripture, prayer, ought to comprise the whole armory of religion, and by these alone the battles of our faith are to be successfully fought. Ever since intolerance, that unseemly associate, has been admitted within our camp, the cause of the reformation has come down from its vantage ground. She has wrested this engine from the hands of her opponents, and wielded it herself, and from that moment her cause has been at a dead stand. I want her to be disencumbered of this weight, and restored to her proper and peculiar energies. I want truth and force to be dissevered from each other; the moral and spiritual not to be implicated with the grossly physical means. Never will our cause prosper—never will it prevail in Ireland—until it is delivered from the outrage and contamination of so unholy an alliance.

It is not because I hold popery to be innocent, that I want the removal of disabilities; but because I hold, that if these were taken out of the way, she would be ten-fold more assailable. It is not because I am indifferent to the good of protestantism, that I want to displace those artificial crutches from under her; but because I want, that, freed from every symptom of decrepitude and decay, she should stand forth in her own native strength, and make manifest to all men how firm a support she has on the goodness of her cause, and on the basis of her orderly and well laid arguments. It is because I count so much (and will any Protestant here present say that I count too much?) on her bible, on her evidences, and the blessing of God upon her churches, and the force of her resistless appeals to the conscience and the understandings of men; it is because of her strength and sufficiency in these, that I would disclaim the aids of the statute-book, and own no dependence or obligation whatever on a system of intolerance. These were enough for her in the days of her sufferings, and should be more than enough for her in the days of her comparative safety.

It is not by our fears and our false alarms that we do honour to protestantism. A far more befitting honour to the great cause is the homage of our confidence; for what Sheridan said of the liberty of the press, admits of the most emphatic application to this religion of truth and liberty. "Give," says that distinguished orator, "give to ministers a corrupt House of Commons; give them a pliant and a servile House of Lords; give them the keys of the treasury and the patronage of the crown; and give me the liberty of the press, and with this mighty engine I will overthrow the fabric of corruption, and establish upon its ruins the rights and privileges of the people." In like manner, give the Catholics of Ireland their emancipation; give them seats in the Parliament of their country; give them a free and equal participation in the politics of the realm; give them a place at the ear of majesty, and a voice in his councils; and give me the circulation of the bible, and with this mighty engine I will overthrow the tyranny of Antichrist, and establish the fair and original form of christianity on its ruins. The politics of the question I leave to other and abler hands. I view it only in its religious bearings, and I give it as my honest conviction, and I believe the conviction of every true-hearted Protestant, who knows wherein the great strength of his cause lies, that we have every thing to hope by the proposed emancipation, and nothing to fear.

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RELIGION OF THE TURKS.

[Communicated for the Religious Intelligencer, by the Rev. Mr. Brewer.]

To restore Mahometanism from its declension, has been, as was heretofore remarked, the ostensible object in all the recent changes which have taken place in the institutions of the Turks. The necessity of this, and the purpose, are constantly held forth in the proclamations of the government. It was in practice, however, rather than in principle, that this declension had taken place. The Janissaries and the Dervishes were lovers of wine, and if they thought at all, may have thought that in this respect, the creed of the Christians was better than theirs. The people at large may have grown remiss in some trifling observances, and their attachment to Islamism slumbered.—The conquests of the Wahabites in Arabia, and the interruption of intercourse by sea with Egypt and Syria, in consequence of the Greek revolution, had greatly diminished the pilgrimages to Mecca. Still there are numbers who are dignified with the title of Hadgee, from having either performed in person, or sustained the expense of that most meritorious act of a Musselman.—Troops of pilgrims are also seen passing to and from their holy city, by the great caravan routes of Asia Minor.

But be the practice of the Turks as it may, few of them, it is believed, are inclined to doubt the divine authority of the Koran. By no means so intellectual or inquisitive as the Persians, there is among them no such considerable class of secret unbelievers, as the Soofies of those hated followers of Ali. In every age, and under every system of religion, men of this description are to be found. Nor would it be singular, if in the present age of scepticism, some such should exist in Turkey. I have occasionally heard of individuals, also, who profess to believe in the truth of christianity. One of these was an Imam, who visited a Greek priest for instruction. The open avowal of his belief would have been attended with certain destruction. As evidence of this, and of the manner in which converts to christianity are now actually treated in Mahometan lands, let the following examples suffice. The first is extracted from the journal of Rev. Mr. Smith, (Missionary Herald, Nov. 1827), and which he says occurred just before his arrival at Cairo:—

"A woman who was born of Moslem parents, was found living with a Greek as his wife, and had a cross marked on her arm, as a sign of her having embraced the faith of Christ. As soon as it became known, she was brought before the magistrate, and condemned to be drowned in the Nile. The order was immediately executed. Crowds followed her from the city, and lined the banks of the river to see her plunge in the stream. She continued to cry, "I die a Christian;" but this only enraged her executioners, and hastened her death. In the mean time, a fire was built on the shore to burn her husband; but when he saw the fate that awaited him, he saved his life by embracing the Mahometan faith. This he could do, having never been a Moslem; but for his wife no such resort was left."

The other instance of martyrdom took place in Smyrna eight or ten years since. The subject of it was a Greek by birth, but had been induced, through the gifts and promises of a proselyting master, to abjure the christian religion. Soon, however, his mind was filled with the utmost abhorrence of his conduct, and he resolved publicly to retract. After spending some months in fasting and other religious exercises, by way of preparation, he went before the Pasha, and avowed his determination to die a Christian. This mild old man was reluctant to revive the sanguinary laws and usages of the country, and endeavoured to divert him from his purpose, and dismiss him as one labouring under the influence of mental derangement. Not succeeding in this, he next resorted to different species of torture, such, for example, as compressing his head with screws, until his eye-balls almost gushed out. Afterwards, when led to the place of execution, some slight wounds were inflicted, without in the least shaking his constancy. Finding at last all these efforts in vain, the executioner proceeded to do his work, and by a single blow dispatched his unhappy victim.—The Greeks rushed on to bathe their handkerchiefs in his blood; to prevent which, water was poured on, and the body then cast into the sea.

Such being the intolerance of the Mahometan religion, the question naturally arises, how shall christianity finally triumph over it? Our anticipations of its speedy downfall; our just sympathies with a most oppressed people, now happily delivered from their thraldom; and some remains of the crusading spirit, lead us to reply in our hearts, if not with our lips, "Let the sword first open a passage for the entrance of truth." Thus, however, to array the cross against the crescent, was more becoming in our catholic ancestors, whose erroneous views were not as readily laid aside, as the name of their faith. Even were the advantages from the overthrow of the Turkish empire to be as great as have resulted from the British conquests in India, it would become a matter of serious inquiry, whether the feelings of protestant christendom on this subject are justifiable. The arms we may not take ourselves, shall we rejoice to see used by others? Why not too, extend the principle, and long to see the christian host arrayed against the nations of Paganism? The name of philanthropist is surely more honourable than that of Philhellenist; and now that Greece is rescued from the grasp of the tyrant, shall we not remember that a *Turkish* mother, and a *Turkish* orphan, are members of the human family? It is time that Christians should rise above the vulgar prejudices, which in one quarter or another have so long prevailed against the Indian, the African, the Jew, and the Turk. They should regard all men as the brethren of one great family; the children of one common Father, who "hath made of one blood all nations of men for to dwell on all the face of the earth." They should feel that men every where, are involved in one common ruin, "all flesh having corrupted its way before God," but that every where there are remains of human virtue. Every Turk, destitute as he is of holiness of heart in common with all men by nature, is not therefore devoid of kindly feelings towards kindred or strangers. It becomes one to speak with gratitude of favours experienced from this turbaned race, who are thought by many incapable of performing an act of kindness. Nor is it inconsistent with the liveliest interest in the welfare of Greece, to do justice to the character of her oppressors. While then we view the human race as sharing in one common apostacy, though still possessing in common some humane and amiable feelings, let us also deeply realise that there is one common and one only means of deliverance from this state of deepest ruin. The gospel of Christ lays the axe at the root of all that is wrong in our nature, and whether the missionary assembles the people in public, and addresses them in a formal sermon, or converses with his youthful hearers within the walls of a school room; to bring this to bear on the heart, will be his great and ultimate object.

If then the sword should not open a door of utterance to the christian preacher, in Mahometan lands, may he not hope that the gradual progress of civilisation will?—The Pasha of Egypt fully understands and tolerates the exertions of missionaries and bible men. His only caution to them was, to regard the prejudices of his people, and introduce the scriptures by small parcels at a time. The persecutions which our missionaries have experienced in Syria, and the Jewish Christians at Constantinople, have had their origin more in Catholic and Jewish gold, than Mahometan intolerance. The operations of the Bible Society in Turkey have indeed been regarded with some jealousy by the Turkish authorities. But in what country of southern Europe, would foreigners be suffered to publish the scriptures as they have done for years in sight of the Sultan's palace, and to circulate them as freely as has been done amongst most of the christian subjects of the empire? Even at the moment when the missionary was banished from Christian Russia, he was permitted to pursue his labours unmolested among the subjects of Mahometan Turkey. So long then as they are accessible to moral influence, the enlightened Christian will patiently continue his efforts to relight the lamp of God in temples where it has long since gone out, or is burning only with the feeblest lustre. Nor will he fear, that when those who are now disciples of Jesus only in name and in form, shall come to exhibit his religion in its purity and loveliness, that the sword of the Musselman will present a more successful obstacle to the progress of the gospel, than the tortures of the heathen, or the fire and faggot of the Catholic have done in former times.

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SCHOOLS IN GREECE.

The attention of our readers is particularly invited to the following plan for promoting common school education in Greece, recently adopted by the Greek school committee in New-York:—

PLAN.

The committee appointed at a late meeting of gentlemen, at the rooms of the New-York Historical Society, to prepare a plan to promote education in Greece, respectfully present the following to the public:—

It is proposed to establish in that country,

I. A High School, or National Academy, at which young men may be trained for superintending Elementary Schools, and for the study of the useful professions.

II. A High School for Females, designed primarily for the instruction of those who may become teachers.

III. Several Elementary Schools, as models of the most approved methods of instruction.

To give efficacy to these measures, and to promote the general object, means should also be provided for preparing and publishing, and perhaps, to some extent, distributing gratuitously, school-books in the Greek language, and other works relating to education.

The details in the execution of this plan, it was resolved to commit to the following gentlemen, to be designated the Greek School Committee:—

Hon. Albert Gallatin, *Chairman.*
Mr. Arthur Tappan, *Treasurer.*
Rev. Mr. Bruen, *Cor. Secretary.*
Mr. Knowles Taylor, *Rec. Secretary.*
Seth P. Staples, Esq. Eleazer Lord, Esq.
Dr. Samuel Akerly, Mr. Rich'd T. Haines.

To the Citizens of the United States.

The Greek Committee believe that the cause of common school education needs no advocate in this enlightened nation. The miseries of the southern half of our continent have been prolonged by the want of good common schools. It will be universally admitted, that the deep sympathy excited in these United States, in behalf of Greece, cannot expend itself better, than in efforts to diffuse there our rich stock of common knowledge. Knowledge and morals constitute a fund of individual and national worth, which may accumulate from generation to generation. By a recent survey, known to this committee, the common schools of Greece are found to be in that dejected state, which might be anticipated from her long subjugation, and the wars attending her late revolution. American efforts upon that soil have been greeted with the warmest gratitude; and the parents who fed their children with our bread, last year, will rejoice to have them enriched with the intelligence of a country, whose philanthropy is its glory. Already the government of Greece has applauded the first attempt to improve their common schools, and lends the most favourable countenance to our countrymen, embarked in the enterprise. If *ten or twelve thousand dollars* can be collected here, annually, for a few years, the present plan will be crowned with complete success.

Two learned Greek professors, already possessed of the confidence of their countrymen, united with several men from the United States, competent to instruct in our best colleges, and acquainted with all the recent improvements in science and education, can at once open in Greece a seminary for schoolmasters; and, as the result, other institutions will soon be formed, which will diffuse and perpetuate their blessings, co-extensively with the Greek language. In a few years, these institutions, it may be hoped, will all be assumed and supported by the Greeks themselves.

The committee beg leave to express their confident persuasion, that in no crisis of past centuries, could the same amount of good to the human race ever have been purchased at so moderate an expense. And this circular is issued, that the inquiry may be answered by donations in money, to what extent the plan meets the concurrence of the friends of Greece and of mankind. Its advantages are—

1. That it is simple and practicable. The proposed field is now a free country, where the whole population thirst for improvement, and where common school education, and all the useful arts, are waiting to receive the impulse of the age.

2. It is cheap. Few things are so dear as a bad schoolmaster; want of practical acquaintance with teaching is the most obvious deficiency, with those who enter upon this important office; model schools, with superior schools for teachers, are now very earnestly called for by the spirit of improvement among ourselves. At the expense of a few thousand dollars, provision may be made in Greece for a system, which will never after need our nursing care.

3. It is timely. The Greeks, exhausted by a terrible war, with most of the institu-

tions which existed before the revolution destroyed, cannot, for years to come, relieve themselves from that state of ignorance and degradation which threatens the rising race.

4. It promises great results; not only upon Greece, but ultimately upon the whole region of the ancient Roman empire. If this appeal meets the co-operation which is confidently anticipated, four or five able instructors will be sent out in the coming autumn. We invite the formation of Greek committees, in different cities and towns, to correspond with this committee; and especially do we cherish the hope, that *associations of ladies*, for the support of the female high school, and for the general improvement of the sex, will be formed, wherever it is felt how indispensable are female intelligence and virtue to a nation's glory and felicity.

At the end of a year, a detailed report of the receipts from individuals or auxiliary committees, and of the proceedings of this committee, shall be published, and a new election of a central committee be made by the donors.

The translation of our common school-books into modern Greek, and their introduction, is contemplated as a leading object with the committee. The common sentiment of a country depends more upon these, than upon any other single cause; and more practical talent has, perhaps, been thrown into our own school-books, than is to be found elsewhere. Our *common* school system is more perfect than even that of the enlightened country whence we derive our lineage. Education here fits directly for the business of life, and is well suited to a people just emerging from revolution, and among whom equal rights are acknowledged. And now, when school-books for modern Greece are yet to be made, better ones probably could not be produced by the labour of half a century there, than we can carry thither, in their vernacular tongue, in half a year. Shall we not, then, help the Greek boy to the best spelling and cyphering book? and the Greek girl to the best thoughts of our writers on female education; as well as those of Maria Edgeworth and Hannah More? And, perhaps, hereafter, the youth to a translation of our larger works of science, and the "Library of Useful Knowledge?"

It will be peculiarly honourable to our free and happy country, thus to co-operate in the cause of common schools in Greece—the very heart and eye of the world. The keys to the mind of Asia must ever be on the Hellespont, and in the hands of the Greeks. The elevation of Greece will illuminate all those regions which christianity early civilised. But the sun of Asia is darkened, while Greece is in eclipse. Our school geometry is a translation from the language of that remarkable people, whose literature has so eminently refined and controlled public sentiment, and who seem destined by Providence to rekindle the lights of science on those plains and mountains where exist the most ancient seats and the holiest monuments of the race of man. It is believed that an American institution of the kind proposed, planted at Argos or at Athens, will help to bind two great regions of the globe in fellowship; and will be hailed as a generous pledge of what one continent can do for the intellectual and moral elevation of another.

M. BRUEN,
Cor. Sec. of the G. S. Committee.

NEW-YORK, *May* 1, 1829.

*** It is requested that the earliest notice of the formation of auxiliary committees be forwarded to the Secretary.

☞ It is desired that remittances be made to the general Treasurer, Mr. ARTHUR TAPPAN, 122, Pearl-street, New-York, as soon as convenient, that the plan may be speedily carried into effect.

From the New-Jersey S. S. Journal.

REV. JAMES B. TAYLOR.

The following letter was written by Rev. James B. Taylor, of whom a biographical sketch was given a few weeks since, just before he sailed for Virginia. It was addressed to a family of his peculiar friends, at Lawrenceville. We are gratified with the privilege of publishing it, and beg our young readers to peruse it attentively, and see how a Christian feels in the prospect of death:—

NEW-YORK, *Oct.* 31, 1828.

MY MUCH BELOVED FRIENDS—You will be glad to hear from me, though still "in bonds." The chain that bound me, when at your house in June, though not so heavy, still holds me. Whether I shall burst it ere I become a disembodied spirit, is known of Him, who, as on angel wings, has upheld our going.

Hither I have come, to sojourn but three days more. On Monday the spread canvass will be swollen to waft me, not to your dwelling, but to a haven appointed by physicians and friends. I set sail for Petersburgh. Thence I go to Prince-Edward county, Va. to winter, unless, in mercy, I am taken to a clime more desirable.

I have detained this, in hopes that in person I should see you. For this purpose, I had designed to pass through Princeton and Lawrenceville. But as my health does not warrant the fatigues of journeying, and the excitement of seeing dear friends, I am denied. It is a self-denial. Peradventure, I may return in the spring, better able to enjoy the society of those I love. If not, the land of delights is before me.

Do you ask how I am in my protracted afflictions? The Lord doeth all things well. To me the grave wears choice attire. Paradise more choice. Sweet thoughts of Jesus melt my soul. Communion with heaven is soul-elevating and soul-transforming. In a word, I am happy, though a sick and dying one. The Lord most gently and mercifully hands me down the hill of life, while its descent appears but a little off. O, it will be sweet to take the last step, and walk into eternity. I wish, and oft with longing, to see Jesus as he is; to mingle with the holy above, and sing the song of the shining ones. O, think not that I am gloomy or depressed; far, far, very far from it. Think of me as visited from above, and rolled along in a chariot all paved with love. Think of me as one who loves you. Think of me, and pray for me, as a feeble, shattered, tottering, and almost falling one—falling into the arms of our Beloved.

If my last, my most affectionate adieu.

J. B. TAYLOR.

INTELLIGENCE.

THE FESTIVAL OF GANGAMMA.

The voluntary torture of which an account is given below, was witnessed at Cuddapah, in India, by Messrs. Tyerman and Bennet, the deputation sent to visit the missions of the London Missionary Society. The account is from the London Missionary Register:—

We had an opportunity of attending a great Hindoo festival, called "Gangamma Tirnal," or the great goddess Gangamma, held in the village called Cocottapotta, distant from Cuddapah about five miles.

This was a most novel and affecting sight. About 50,000 people were assembled in a sort of grove, around the filthy pagoda, in which was the object of attraction and adoration. Before the door of this swamy-house, the people were sacrificing sheep and goats to the idol all the day, and streams of blood flowed in all directions. Around this place is a wide road, on which a number of bullock-basket-carts were driven, from which grain, of various kinds, was thrown in fulfilment of vows, to all such as chose to receive it. Between twelve o'clock at noon, and six in the evening, we saw thirty men and two women undergo the ceremony of swinging upon hooks put through the skin of their backs. The machine which was used for this purpose was a bullock-cart. Over the axle-tree, a post was erected; over the top of which a beam, about 35 feet in length, passed and moved upon a pin. The longer end of this beam extended over the bullocks. At the other end of it was a square frame attached, adorned with young plantain trees, in which two persons could stand. When the hooks were inserted into the skin, the ropes attached to the hooks were lashed firmly to the top bar of the frame, so as to allow the people to stand upon the lower bar. This being done, the beam was raised upon its fulcrum, and the persons in the frame were elevated about 25 or 30 feet above the ground. Each person was furnished with a dagger in the one hand, and a pocket-handkerchief in the other. The machines, to some of which were yoked 6, 8, 10, or 12 bullocks, were now driven with full speed round the pagoda three times, while the deluded wretches were brandishing the dagger and waving the handkerchief, occasionally resting their weight on the lower bar of the frame, but often suspending their entire weight on the hooks. Sometimes six or eight of these machines were driven round at the same time. On inquiring why the deluded beings submitted to this punishment, some told us that it was in fulfilment of vows made to the goddess; others, that they were hired by persons standing by, and received one or two rupees for their trouble. Among the trees were stalls and booths, in which were sold sweetmeats, victuals, trinkets, &c. Here were jugglers, beggars, and parties of pleasure; but very few took any notice of those horrid scenes which most attracted our attention.

Never were we before so powerfully impressed with the importance of missionary exertions. Truly *the dark places of the earth are full of the habitations of cruelty!* Oh that the people of England could witness the horrid spectacle, so truly infernal! Who could remain indifferent to missionary exertions; or withhold his support from those noble societies, which propose to make known the merciful religion of Jesus, in order to enlighten the heathen and to put a stop to these dreadful cruelties?

SKETCHES OF MARANHAM.

The following extracts are from a letter received by one of the editors of the New-York Observer, from an American gentleman in Maranham, Brazil. The date is Feb. 15, 1829:—

Religion.—All religions are tolerated by the constitution; but the Roman Catholic is the only one supported in this place. There are from 25 to 30 English or Americans here; and if there could be a faithful minister sent out for a year or two, he would not, I am sure, have to depend entirely on the Missionary Society for support. Now, there is no Sabbath to these 30 souls, who would worship God in his sanctuary, if they had one to speak unto them "the words of eternal life." There are generally from four to six American or English vessels at this port. They are also without religious instruction.

Slaves.—Here we find slavery in its worst forms. It is indeed enough to make one shudder, to witness the cruelty of the task-masters. One would suppose they delighted in inflicting pain upon their poor and miserable slaves. A short time since I saw a poor black whipped in a public square. Although it was a horrid sight, I felt it my duty to learn what I could of the miseries of slavery. The slave was bound hand and foot; his hands pinioned down to his knees, by means of cords made fast to a stake. His back was laid bare, and a fellow-slave was the inflicter of the stripes. I thought I could perceive a disposition in him to spare the poor wretch; for I learned that he himself had been whipped but a few days since. However, there were soldiers standing over him, and he was obliged to use his strength. The instrument was a stick about three feet long, and as large as a man's finger. He was beaten with this stick, on the bare back, for ten or fifteen minutes. The blood flowed profusely, and the poor slave would cry out as the weapon fell upon his mangled body, "Oh Jesus, Oh Jesus." It was a sight from which humanity seemed to turn away and weep. The slaves do all the work allotted to our horses and oxen. You see them carrying goods in every direction from one part of the city the other.

Morals.—Although intoxication is a sin almost unknown, licentiousness is extremely prevalent, and murder is often committed, and is generally punished, not by death, but by imprisonment and hard labour. The maxim is, "When we kill a man the public sustain a loss of his labour." Many, I doubt not, would kill their slaves in time of passion, if it were not that it would be a loss of 3 or $400.

The Sabbath is a day of sport. The theatre is always open on Sabbath evening. Gambling is practised among the people, but the priests carry it on to a vast extent.

FOREIGN ABSTRACTS.

The following abstracts from English publications, received by recent arrivals, are taken from the Boston Recorder:—

English Baptist Mission in India.—Considerably more than 1000 persons may be calculated as hearing the gospel from the missionaries of this Society. Of a school at Doergapore it is stated, that Mr. G. Pearce has succeeded in raising one on the mission premises, containing about 60 boys. He gives instruction in English as well as Bengalee, and thus secures the attendance of children of a higher order than usual in such schools. Another channel is thereby opened for the admission of truth among the influential classes.

Serampore, about 12 miles north of Calcutta, on the western bank of the Hoogly. At the nine out-stations connected with this baptist mission, about 30 labourers are employed; all, with the exception of Mr. Leonard, at Dacca, born in India—natives, or of European or native extraction. The charge of these out-stations in 1827, was $6455. In 12 schools at Serampore there were 250 girls; at the out-stations, 300. In the college, in 1827, there were seven Anglo-Asiatic students preparing for missionary labour, and 23 natives. Besides these, there were 7 pupils in the preparatory school at, Serampore, and 21 in that at Soory, in Bribhoom. The disbursements of the college for 1827, were $5662. A European series of periodical accounts of the mission is begun.

At *Dum-Dum*, 6 miles north-west of Calcutta, the head-quarters of the Bengal Artillery, Soobhro, a native preacher, has 17 native communicants.

Baptists in the North of France.—The London Baptist Magazine, for March, gives an account of seven baptist churches in the north of that kingdom, who hold the leading principles of the reformation. The information is communicated in a letter from one of the pastors of these churches, to Dr. F. A. Cox, in reply to inquiries made by the latter. Their locations are at Nomain, Rumont, Lannoy, Baisseux, Aix, Saubzoir, and St. Vast. Their doctrine is thus expressed by the Rev. Mr. Dusart, the author of this letter:—Their only desire is to be perfectly conformed to the primitive churches, founded by the apostles of the Lord.—They have no other hope, and no other confidence, than in the propitiatory victim, given by the Father, in Jesus, his well-beloved Son, sacrificed for the ransom of the guilty; no other discipline than that of the word of God; no other head than Christ, their Lord and Saviour; and they baptise with water believers only, by immersion, and not according to the custom of sprinkling; not receiving infants to baptism. They also embrace as fundamental points—justification by faith alone; the free gift of the grace of God; the total depravity of the human heart; regeneration; election, and the sanctification of the Holy Spirit. Sabbath schools are established among them. These churches, however, are all exceedingly poor, each pastor being obliged to labour for his own support, being wholly unassisted by his brethren. They are, nevertheless, a light in a dark place, revealing the darkness and abominations of surrounding popery.

Revival Spirit in England.—On the 9th of March, a meeting was held at the baptist chapel, Hanley, of ministers and elders of churches, called by fifteen ministers of different denominations, in the Potteries and Newcastle. The presence of God was implored at the commencement of the meeting, and a chairman appointed. A free and most profitable conversation followed, and addresses were delivered with appropriate zeal. It was resolved to call the attention of Christians to the importance of the revival of religion; that it is indispensable to encourage one another in the adoption of means for this purpose, from which a blessing may be hoped; that it is the duty of each minister and elder to humble himself before God, on account of unfaithfulness in his service; and that the same becoming spirit be recommended to all the churches. The ministers present charged themselves, in the presence of God, with the obligation of renewed diligence, and with the duty of imploring the agency and out-pouring of the Holy Spirit, on whose influence every effort must depend for a blessing. A monthly union prayer-meeting, to be held in five different places, was recommended, in which Christians of all denominations may unite. The meeting was then adjourned till Monday, April 6, then to be held at Hanley, at 3 o'clock.

Revival Union of Ministers in Dublin.—Jan. 2, 1829, the first meeting was held at 8 o'clock in the morning; the second at 10; the third at two in the afternoon; and the fourth at half-past 7 in the evening. The meetings were well attended, and the exercises pleasing. The hope was expressed, that the exercises of the day would be followed by earnest prayer for an abundant influence of the Holy Spirit on Ireland.

BURMAH.

Every day, almost, seems to furnish something new and interesting from this part of the world. Two letters in the Star, from Mr. Boardman, of September last, hold out still brighter prospects in regard to Burmah's receiving the gospel. It seems there is a set of inhabitants called Karens, in this empire, dwelling in mountains and vallies in the interior, who have no written language, no schools, no temples, no religion, no object of worship, no priests, and none who profess to know the way of truth. Mr. B. has had an interview with some of them, who manifest a great disposition to be instructed. One of the chiefs remarked, that they had been taught that man's greatest good consisted in eating, drinking, sleeping, chewing betel, and conversation. But his soul was not satisfied; he panted for higher enjoyments, and said, "Give us books in our own language, and we will all learn to read. We want to know the true God. We have been living in total darkness. The Karen's mind is like his native jungle." A sorcerer, who had kept for a long time a book which he could not read, delivered it to Mr. Boardman, requesting to be informed whether it was good or bad. It was found to be a book of common prayer, printed at Oxford. He told him it was a good book, and that he would teach him to worship the God it revealed. At this the countenance of the Karen was lighted up with joy. During their stay, they listened to his instructions, and seemed pleased with the worship and doctrines, and expressed a strong desire to receive a written language, and books. On leaving him they said, "We will no longer worship any but the true God, and Jesus Christ."—*Baptist Register.*

Cephas Bennett and Wife.—We learn from the Star, that Mr. Bennett and his wife were set apart to the solemn and important service of missionaries to Burmah, on the evening of the 6th instant, in the Sansom-street meeting-house, in Philadelphia. The services elicited the deepest interest. The exercises were opened by singing, and prayer by Mr. Sharp, of Boston. A portion of scripture was then read by R. B. Semple; after which Mr. Bennett related his exercises in relation to the contemplated undertaking. He was then committed, with his companion, by Alfred Bennett, his father, in an appeal to God, most solemn and affecting, melting every heart, and drawing tears from every eye. This part of the scene, we apprehend, was of too intense a character for the tongue or the pen. The spectacle of a father and son, sacrificing at the cross of Christ the most tender and endearing association, manifests a benevolence and zeal too sublime for the estimation of earthly minds. The vessel in which he sails does not depart until the 18th. His only associate on the voyage will be his wife.—*ib.*

Dearth of the Bible.—In exploring a portion of a county in North Carolina, to ascertain and supply its destitute population with the bible, the following results were accurately ascertained. Every family within a district 10 miles in diameter, was visited; and out of 120 families 50 were found destitute, being more than *one third!* Total number of adults 214; of these 66 could not read. Total number of children 369; of these 253 could not read. Whole number of professors within the above district, 77. Fourteen families, containing one or more professors of religion, were found without the bible! *Two thirds* of the children who are destined to be the *sovereign people*, and will govern this land, are growing up in complete ignorance. *Surely these are desolations of many generations! Vis. & Tel.*

Wants of Ohio.—An agent of the American Bible Society writes as follows:—"I have travelled through seven counties in this state, but as yet have found no tracts that could be obtained, though I have continually sought for them. They are greatly needed throughout the counties I have visited, and, I presume, fully as much throughout the state. I meet with aged persons in this country who have never seen a tract. In many townships they are destitute of preaching; in others, Universalists and Arians are the only preachers. Half the families in a township have, in some instances, been found destitute of the bible; families, having children grown up, have never owned a bible! An active agent of the American Tract Society, to visit each township throughout this state, would be an important acquisition. Here the great body of the people may be considered as forming a character, which must not only influence the destiny of the rising generation, but may, ultimately, of our whole body politic. I wish immediately to become a life member of your Society, and enclose my draft for $20 for that purpose."—*Tract Magazine.*

Mr. Campbell and Mr. Owen.—The public debate on the truth or falsity of revealed religion, appointed some months ago to be held in this place between these two gentlemen, in consequence of a challenge given by the latter and accepted by the former, commenced on Monday the 13th inst. and was continued through the whole week. The audience attracted by the novelty of the scene, and the notoriety of the disputants, was large and respectable. The Hon. Judge Burnet, together with a bench of umpires, presided. The debate was conducted with great order and decorum throughout. Mr. O. was intent on displaying the superlative glories of the new social system; and Mr. C. laboured with equal zeal to establish christianity; which once proved true, his opponent's theory, and every other, is turned into a mere doting chimera. From the partial attendance we were able to give the sittings, making due allowance for partiality to the right side, we readily accord with the general opinion expressed, that Mr. Campbell had decidedly the advantage over his opponent, and managed the defence of the christian cause in an able and interesting manner, showing himself a skilful master of all the tactics of disputation. On the whole, we are not without hopes that the controversy may be followed with good effects. The cause of revelation has been clearly shown to be supported by a vast body of conclusive evidence, internal and external; and we are happy to be informed that more than one individual, previously inclined to skepticism, or confirmed in it, have, during the discussion, had their doubts and difficulties entirely solved, and now express a full conviction of the truth of christianity. A short-hand writer was employed to take down the debate, the whole of which will be published.—*Cincinnati Pandect.*

Groceries on the Sabbath.—The Common Council of Albany, observing with deep regret the palpable violation of the Sabbath day by keeping open grocery stores, have resolved, by a vote of 9 to 7, "that the police make a return to the mayor on Monday of every week, of the names of such grocers, and of the keepers of victualling houses and retailers of spirituous liquors in the city, as keep open their shops, or sell liquor on the Sabbath day; and that his honor the mayor be respectfully requested to withhold and refuse to renew the license of such person or persons as may be reported to him by the police officer in the manner aforesaid."

Petitions against Sabbath Mails.—We learn from a gentleman who had access to the rooms of the committees of both houses of Congress, to whom petitions and memorials against Sabbath mails were referred, that the total number of these petitions was four hundred and sixty-six. They came from nineteen different states, the district of Columbia, and the territory of Michigan. As it has been stated that these petitions were the result of an extensive combination, and originated with a few prime movers, it will be well to add, that this gentleman found more than one hundred petitions, in the number, of an original composition, varying in expression and ideas from each other, or from any given form.—*N. E. Palladium.*

Rev. H. A. Muhlenburg, D. D. took leave of his congregation in Reading, Penn. on Sunday, (10th inst.) in a very eloquent & appropriate sermon, in which he stated that in the 26 years, during which he had been pastor of the church, he had baptised 4,000 persons, confirmed 1900, married 1300, and preached 800 funeral sermons.

HOME MISSIONS.

We have often alluded to the fact, that in the western districts of this state, the cause of home missions is more or less impeded, through the want of faithful, self-denying ministers—ministers who stand ready at the Master's bidding, to go even into the streets, the plains and the hedges, to "compel" sinners "to come in," that his "house may be filled." We learn, also, from the corresponding secretary of the missions of the General Assembly of the Presbyterian Church, that a want of ministers is severely felt in reference to the operations of that body. The same thing also appears in the proceedings of the American Home Missionary Society. The same, too, appears under the department of foreign missions, no less than elsewhere; nor is it peculiar to any one of the evangelical denominations. Surely here is a powerful motive to induce Christians at once to "*pray* the Lord of the harvest, to send forth labourers," and to aid in preparing pious youth for the service. The friends of home missions, in a special manner, have reason daily to offer this prayer, and continually to lay by in store, as the Lord hath prospered them, in behalf of the advancement of the cause. Brethren, will ye not do it?

We learn from the Corresponding Secretary of the Geneva Agency, that they have supported the last year, under the Western Agency, &c. and with few exceptions for the whole year, sixty-seven missionaries. Cash receipts at the agency for the year, $6,007 27. Expenses of the sixty-seven missionaries, including the compensation of the General Agent & Secretary, and all other incidental expenses, $5,700.—Cash paid into the treasury of the Parent Society, $307 27.

For the Western Recorder,

WESTERN DOMESTIC MISSIONARY SOCIETY.

The Executive Committee of the Western Domestic Missionary Society were instructed by a vote of the Society, at their annual meeting, to submit to the Presbyteries and Churches, for their consideration, the plan proposed by a committee of the Onondaga Presbytery, and laid before them by Rev. Hiram H. Kellogg; which is as follows:—

Plan for conducting Domestic Missionary Operations within the bounds of the Western Domestic Missionary Society.

Let each Presbytery included within the bounds of the W. D. M. Society take up the subject of domestic missions, and acknowledge their obligations to promote to the utmost of their ability the welfare of their destitute churches and waste places; "to feed the sheep, and feed the lambs." They should appoint an Executive Committee, who shall raise funds, station missionaries, &c.; and if they have several destitute churches which cannot be supplied with stationed missionaries, they should be authorised to appoint a General Missionary or Evangelist to labour in their feeble churches and waste places, "to strengthen the things that remain and are ready to die;" and who shall devote so much of his time as the Committee judge expedient, in executing their plans for raising funds. It is not designed, however, that this business shall take away a single Sabbath of his labours from the destitute churches. If occasion should require him to spend a Sabbath in a supplied church, it should be by exchange with the pastor or stated supply.

The Presbytery should be directly auxiliary to the American Home Missionary Society, making quarterly returns; the abler Presbyteries paying over their surplus funds to the Parent Society, and the feebler Presbyteries drawing upon that treasury for assistance. We believe there are nine Presbyteries on this ground. We think as many as three would raise more than they would expend; three of them are sufficient to supply their own wants; and the remaining three need assistance, and about as much as the surplus of the first three; so that a sum would be raised sufficient to meet the wants of all.

The reasons in favour of this plan are as follows:—

1. It accords better with the order and circumstances of the church. The Presbytery is a permanent organised body, whose *duty* it is to take heed of all the flock over which the Holy Ghost hath made them overseers. The Presbytery can better judge respecting the wants of the churches within their bounds, than any society or agency at a distance.

2. It is more economical. The W. D. M. Society, or an Agency, cannot be sustained at Utica, short of one thousand dollars annually. On this plan all this is saved. The General Missionary or Evangelist spends his time as a missionary; and all his Sabbaths and most of his weekly labours are enjoyed, where otherwise the people must be destitute. His support would be principally afforded by the people among whom he preached. The ordinary appropriation for a missionary, of one hundred dollars, would make up the deficiency.

3. It is more efficient. It is utterly impossible for a Missionary Society or Agency at Utica, or one General Agent, to be intimately acquainted with the whole ground, so far as to know what places should receive assistance, and what should not. But the Presbytery, from its intimate acquaintance with the state of all the churches and waste places, are prepared to act judiciously in the location of missionaries.

4. It is more extensive. This plan extends a fostering care over the weakest of the feeble churches, providing them with occasional preaching, ministration of the ordinances, &c. The other plan cannot.

The Executive Committee deemed it expedient, also, to publish the plan proposed by Rev. Absalom Peters, for altering the constitution of the W. D. M. Society, with a view to making it an agency of the A. H. M. Society, and which was contained in his letter of Feb. 17th, 1829, to Rev. Henry Dwight, of Geneva, and by him sent to Rev. S. C. Aikin, of Utica, who laid the same before the Executive Committee of the W. D. M. Society, and is as follows:—

"The plan which appears to me to be most likely to be acceptable to our brethren of the "Western Society," and, on the whole, on our part, as any other, is the following, viz.: that the constitution of that Society be altered in the following resolutions, or the like:—

"*Resolved*, 1st, That article IV. of the constitution be amended, by striking out the words, "*shall appoint Missionaries, and instruct them as to the field and manner of their labours;*" also, the words—"*shall create such agency or agencies, for appointing Missionaries and for other purposes, as the interests of the institution may require;*" and by inserting after the words, "*shall have the disposal of the funds,*" the following, viz. "*as hereinafter instructed;*" also, by appending to said article the words, "*a copy of which shall be transmitted to the Parent Society.*"

"*Resolved*, 2d. That article X. of said constitution be altered so as to read as follows:—

"Art. X. The annual receipts of this Society, after defraying incidental expenses, shall be paid over by the Executive Committee, from time to time, to the Treasurer of the Parent Society, with directions as to the missionaries and agents to be appointed by the Parent Society, and the field of labour which they shall occupy within the bounds of this auxiliary, so far as they may be supported by the payments of the same to the Parent Society. And should the payments of this auxiliary exceed the amount thus directed to be appropriated within the bounds of the same, the surplus of said payments shall be expended at the discretion of the American Home Missionary Society."

"The foregoing resolutions, I perceive, may be adopted by that Society, if recommended by its Executive Committee, on an annual meeting. These alterations would not at all derange the present organisation of the Society; and if adopted, they are sufficient, without any of the stipulations proposed in our last report, which are intended for societies more remote than our own state, and who could be induced to co-operate in no other or better way. But at Utica the circumstances are different; and the proposed alterations would doubtless be attended with great reciprocal advantages, and less embarrassment, than the other plan, under the stipulations referred to. This you will see, will, in fact, make the Executive Committee of that Society a Board of Agency, while the appointment of the General Agent and the Missionaries would be ours, (with their recommendation or direction, which is the same thing), as is now the case with the Missionaries and Agent of the "Western Agency."

"Please to write me how you like this plan, and what you can do to forward it; and believe me, as ever, your friend and brother,

"ABSALOM PETERS."

The following are the articles of the constitution of the W. D. M. Society, referred to in Mr. Peters' letter:—

"*Art. IV.* The Officers and Directors shall appoint an Executive Committee of Thirteen, including the Treasurer, the Corresponding Secretary, and the Recording Secretary, residing in Utica and its vicinity, five of whom shall be a quorum, at every meeting regularly convened. This Committee shall have power to appoint its own meetings, form its rules of business, and fill any vacancies in its own number which may occur during the year, and to convene special meetings of the Board or Society; shall appoint missionaries, and instruct them as to the field and manner of their labours; shall have the disposal of the funds; shall create such agency or agencies for appointing missionaries and for other purposes, as the interests of the institution may require; and shall make an annual report of their proceedings to the Society.

"*Art. X.* All surplus funds shall be paid over by the Executive Committee into the treasury of the American Home Miss'ry Society."

Vermont Domestic Missionary Society.—We have received the annual return of the operations of the above society, from which we collect the following items:—

Whole amount of receipts into the treasury, from April 1, 1828, to March 6, 1829,	$2,696 37
Amounts of expenditures,	1,651 00
Amount in the treasury, March 6,	$1,045 37

The number of missionaries employed in the same period, 29. These missionaries, many of whom are the settled ministers of the congregations where they labour, have supplied, in whole or in part, 37 congregations, who have been aided more or less in their support. Their labours have been, in some instances, signally blessed. Several revivals of religion have been enjoyed by the churches aided.—*Home Miss.*

REVIVALS.

The Boston Recorder laments the going abroad of an excessive spirit of controversy against unitarianism, as one of the causes which has led to the lamentable unfrequency of revivals at the present time. Let the search be continued, for whatever is to be said of the operation of this one cause, we feel quite sure that it is not the only one which has wrought the evil. The editor of the New-Hampshire Observer, also, appears to coincide with us in this matter.

The scarcity of revival notices is, perhaps, partly to be attributable to real barrenness, and partly to the prevailing dread of notoriety. As to the latter, our views are well understood. Circumstances are always to be duly considered. Yet, is it any better to hinder the cause by studious concealment, than to do it injury by premature publicity? Extremes should be avoided on either hand. The one savours of unbelief; the other of presumptuous confidence. The one tempts us to "despise the day of small things;" the other, "to be lifted up beyond measure."

Kelleyvale, Vt.—The Lord is with us indeed, by the awakening and converting influences of his Spirit. Probably ten or twelve have expressed hopes, and some are about offering themselves to the church. The work is still progressing.—*Home Mis.*

Spencer, Tioga Co.—In my last, I gave you some account of the commencement of a work of grace in this place. The Spirit of the Lord, for some time, appeared to be present with us. In one of our Sabbath schools, at the commencement of this work, not one of the teachers professed any religion. The superintendent and one of the teachers have since become members of our Church; and all the teachers, with one exception, I believe, and a number of the scholars, hope they have been made subjects of renewing grace. Since the commencement of the revival, between fifty and sixty have expressed hope.—*ib.*

Washington.—The first sacrament was administered last Sabbath in the (new) fourth presbyterian church, in Washington, under the care of the Rev. Mr. Danforth.

Preparatory exercises began on Saturday. In the morning a sermon was preached by the Rev. Mr. Walton, of Alexandria; in the evening by the Rev. Mr. Douglas, of Virginia; and also on Sunday morning. The communion was held in the evening, in a very crowded house. Thirty-three were admitted to the communion; five of whom by letter, and 18 heads of families. It was an animating sight to see distributing the elements to this infant church, elders from the sister churches in this city. Of those gathered in, some had been Catholics, some had been wanderers, and open despisers, as well as moralists, but all exhibiting the transformations of divine grace.

The interest of the occasion was solemnly deepened, by the reading from the pulpit a letter directed to the session of this church, from Mr. Arthur J. Stansbury, formerly an eminent minister, who, as is too well known, grievously fell and wounded the Redeemer. Having trusted that he had repented of his enormous transgressions, and obtained mercy in September last, during the outpouring of the Spirit in this region, he desired admission into this church; but deemed it prudent, from a regard to the cause of religion, and to the opinion of the christian public, "outraged as it has been by my inexcusable transgression," says the letter, to wait a longer period of probation, lest he should be deceived, and "open afresh the wounds he had inflicted." Mr. Danforth declared, that full liberty had been granted the session, by the presbytery of Albany, to receive him, on satisfactory evidence of repentance; but the session approved the course pursued by their lapsed brother, who entreated an interest in the prayers of all Christians, which we trust will ascend for him.—*Col. Register.*

WESTERN RECORDER.

UTICA: MAY 19, 1829.

Excitements.—There is one consideration in reference to public excitements, which should never be forgotten. We allude to the fact, that public sentiment is seldom powerfully called forth in more than one direction at a time. At one time, we see the energies of Christians employed instrumentally in promotion of the immediate salvation of souls; at another, we see them employed in defending sectarian peculiarities. Again, the inroads of error and infidelity create alarm, and call forth effort. Next, perhaps, the dread of fanaticism will become the prominent sentiment. Then the suppression of immorality will occupy the public mind. And among the benevolent operations of the day, each will, in its turn, be magnified into leading importance.

Now, it is right to be zealously affected in all good things. Would that there was more zeal and more devotedness. Then might excitement be more uniform and diffusive in its character, and embrace a variety of objects at a time. If Christians would aim at a far higher standard of holy living, their attention would not be so often riveted to one object, through the neglect of another. Yet, taking things as they are, ought we not always to be careful to give the greatest prominence to objects of the greatest importance? The question, we trust, is a timely one, and we hope it will be duly considered. Nor while engaged in the selection of an object, should we overlook the obvious principle, that whatever employs our habitual contemplation, necessarily increases our apprehension of its relative consequence. A little thing, habitually contemplated, thus rises into a great one; and by the same rule, one which is really great, diminishes in our view much in proportion as we neglect to think of it.

New-York Anniversaries.—The proceedings at the anniversaries of the several benevolent institutions, which were celebrated in the city of New-York during the past week, occupy a large space in the Observer. We have room only for the following sketches, which we find in different city papers:—

General Sabbath Union.—The first annual meeting of the General Union for promoting the Observance of the Christian Sabbath, was held on Tuesday morning, in the Methodist church, John-street: Hon. S. M. Hopkins, of Albany, in the chair. It was one of the most interesting meetings of the week. The report was read by Rev. Mr. Bruen. Several resolutions expressing the views and purposes of the Union were adopted.—*Observer.*

An abstract of the report of the Executive Committee will be given next week.

Sunday School Union.—The thirteenth anniversary of the New-York Sunday School Union was celebrated on Tuesday. The weather was fine and clear at the hour of assembling; and the different schools poured down the great avenue of the city to the Castle-Garden, in their best attire, and with cheerful faces, exhibiting a beautiful sight. Each was preceded by its male and female teachers, with an appropriate banner. At three o'clock the arena of the garden was filled; and some of the schools could not be admitted for want of room. The number of spectators was great in proportion. It has been computed that at the last anniversary, 10,000 children and 5,000 spectators were present. Adopting the same principles of computation, 12,000 children and 7,000 spectators were assembled yesterday, in the centre, on the galleries, and around the walls of the amphitheatre at the battery. It is needless to say, that the spectacle was a magnificent one, as it struck the eye; while the moral associations connected with it, made it also sublime. The Rev. Dr. De Witt opened the exercises by an appropriate prayer. A short but admirable address, adapted to the occasion, was then delivered by the Rev. Dr. Baldwin. The President, the Rev. Dr. Milnor, delivered a brief and impressive address, recapitulating the benefits which had accrued from the association, and appealing to the citizens present for their continued support of institutions so valuable and so honourable to the city. The children all united in singing hymns written for the occasion. The exercises were concluded by a prayer and benediction from the President. Had we room to day to express the feelings called forth by this exhibition, we should want language to embody them. The scene baffled description.—*Com. Adv.*

The following items of the report of the Managers, are from the Observer:—

Two hundred and fifty-four of the teachers (about 1-7th of the whole number) have been pupils in our Sabbath schools. During the year, 162 teachers and 69 pupils have professed religion, making a total of 1626 who have been gathered into the visible church since the Union was organised. In one school, 127 coloured adults have professed religion since its organisation. Ten of the teachers have commenced studies preparatory to the ministry, and one has entered upon the duties of that office; making the whole number that has gone from the schools to engage in this service, 96. There are 47 libraries, containing 13,186 volumes. There are 33 auxiliaries to the Union. In one school, embracing 200 scholars, 12 teachers and 17 scholars have indulged hopes in the pardoning mercy of God; and so far as means are concerned, the conversion of these individuals is attributed to the plain, pungent conversation held with them individually, in regard to their personal interest in Christ. In many of the schools, special seasons for prayer for a blessing upon their labours have been instituted by the teachers, and in some instances in connexion with the school—a practice cordially recommended by the managers.

A little child who generally brings from ten to twenty proofs on the monthly subjects, was asked who assisted her at home. She answered, *no one.* How then do you find so many proofs? "Oh!" said the little scholar, "I search the scripture: I read all over the bible, and set down such as answer the question."

In the schools connected with one church, no less than forty teachers and scholars have professed to have been awakened to a sense of sin, and experienced a joyful hope of salvation, the past year. Of the death of a little boy, it is observed, that at times when his pains and weakness allowed of it, he would have the bible read to him, and would talk of his teacher and the Sunday school, and repeat many of his favourite hymns. He told his little sister to read to him the first of James: She could not find it: He took the bible, and opening at the place, said, how could you overlook such a beautiful chapter. Before he departed, he sweetly said—I long to go to the arms of Him who said, "Suffer little children to come to me, and forbid them not." On the death of a little orphan girl, it is said she exhibited the most satisfactory evidence of a change of heart. A bible and a testament obtained by her diligence in the school, was all her treasure; these she bequeathed to her two brothers. Her death-bed exhortations have been blessed to the salvation of one of her school mates, who has since made a profession of her faith in our Lord Jesus Christ.

One school states, that one hundred and eleven boys and twenty-nine teachers have recently given their names to a Temperance Society, pledging themselves to abstain from ardent spirits. The same school, by contributions from teachers and scholars, have formed a society for supplying the destitute with bibles; and have also undertaken to educate a young man for the ministry, and have already contributed sufficient for one year's support.

Another school mentions the organisation of a Missionary Association, which has collected funds to the amount of $200, which has been the means of supporting two missionaries—one in Ohio, and the other in Indiana. The Juvenile Association have also distributed a large number of tracts, bibles, and testaments, in Ohio, Pennsylvania, and Long-Island. Such are the fruits of two years in a single Sunday school.

Another school has a Tract Society, that has raised ninety-six dollars the past year, and also distributed 46,000 pages of tracts.

American Seamen's Friend Society.—The anniversary of this Society was held on Tuesday evening, in the Wall-street church, Francis Markee, Esq. in the chair.

The services were introduced with prayer by Rev. Dr. Codman, of Dorchester, Mass. The report having been read by Mr. Leavitt, corresponding secretary and general agent, addresses were made by Rev. Dr. Mathews, of New-York, Rev. Mr. Linsley, of Hartford, and Rev. Mr. McIlvaine, of Brooklyn.

The report stated that this Society was formed in January, 1827. Within the last year, a permanent agent, Rev. Joshua Leavitt, has entered into its service, and is now actively engaged in promoting its interests. A Sailor's Magazine has been commenced, and a Seaman's Savings Bank established. This last is not in immediate connexion, we believe, with any society. In Portland, Me. a church for seamen has been erected during the year, with rooms for schools, nautical lectures, &c.; and in New-Orleans, a similar building is nearly completed. In Boston, Hartford, New-Haven, Baltimore, Norfolk, and Charleston, a good degree of interest has been felt in the moral condition of seamen, and in most of these places public worship for their benefit is regularly maintained. In Charleston, it was stated, a reformation so marked had been effected in the general character and conduct of seamen, as to excite the observation of all classes of the community.—*Journal of Commerce.*

American Tract Society.—Annual meeting on Wednesday, at 10 o'clock, in the Wall-street church—S. V. S. Wilder, Esq. President of the Society, in the chair, supported by Col. Richard Varick and the Hon Stephen Van Rensselaer.

The meeting was opened with prayer by Rev. Dr. Richards, of Auburn. Treasurer's report read by Mr. Moses Allen; and the report of the Directors by Mr. William A. Hallock, corresponding secretary. Addresses were read by Rev. Messrs. (Eli) Baldwin, of this city; Going, of Worcester, Mass.; Cornelius, of Andover; Clark, of Bennington, Vt.; Beman, of Troy; Galusha, of Whitesborough; Temple, of Malta, (Mediterranean.) The house was entirely filled, and the deepest interest was manifested by the audience in the proceedings of the meeting.

It appeared from the report, that the receipts of the Society, the first year after its establishment, were $10,000; the second year, $30,000; the third year, $45,000; the fourth year, $60,000; and its issues were, the first year, 1,000,000 of tracts; the second year, 3,000,000; the third year, 5,000,000; and the fourth year, 6,000,000.—*ib.*

American Peace Society.—The first anniversary of this Society was celebrated at the Bowery church on Wednesday evening: Mr. D. L. Dodge, of New-York, in the chair. The report having been read by William Ladd, Esq., Corresponding Secretary, on motion of the Rev. Mr. Colton, seconded by the Rev Mr. Frazer, it was

Resolved, That the report just read, be accepted, and published in "The Harbinger of Peace."

On motion of the Rev. Mr. Mead, of Brunswick, Me., seconded by Rev. Mr. Temple, missionary, late from Malta—

Resolved, That we hail with peculiar joy the increased influence of gospel principles, as the only pledge of the ultimate prevalence of peace on earth.

On motion of the Rev. E. W. Baldwin, seconded by the Rev. Mr. Beman, of Troy—

Resolved, That the thanks of this Society be rendered to the auxiliary societies, to ministers of the gospel, and to other individuals, who have aided our operations during the past year.

The meeting was addressed by all of the above named gentlemen.—*Observer.*

American Home Missionary Society.—The annual meeting of this Society was held in the Wall-street church, on Wednesday evening. Hon. Stephen Van Rensselaer, of Albany, in the chair. After prayer by Rev. Dr. Phillips, of this city, the Treasurer's account was read by Knowles Taylor, Esq. and the report of the Executive Committee by Rev. A. Peters, Corresponding Secretary. After which, on motion of Hon. Charles Marsh, of Woodstock, Vt. seconded by Judge Woodworth—

Resolved, That the report now read be accepted, and printed by the Executive Committee.

On motion of the Rev. Dr. Codman, of Dorchester, Mass. seconded by the Rev. Elias Cornelius, Secretary of the American Education Society—

Resolved, That this Society regard with gratitude to God, the success that has attended the labours of its missionaries, not only in the establishment of churches and the conversion of souls, but in its influence upon other kindred enterprises of benevolence.

On motion of the Rev. J. Van Vechten, seconded by the Rev. Dr. Matthews, of New-York—

Resolved, That the unequal distribution of ministerial labour in the United States, calls for the united co-operation of Christians in the older states, to supply the comparatively destitute states and territories of the south and west, with the preached gospel.

On motion of the Rev. Professor Hodge, of the Princeton theological seminary, seconded by Rev. Dr. Beecher, of Boston—

Resolved, That the cause of home missions in this country commends itself to the patronage and prayers of all good men, in view of the claims of the world upon American Christians.

The resolutions were supported by addresses from most of the movers and seconders.—*ib.*

American Bible Society.—This Society celebrated its anniversary on Thursday morning. It was a meeting of great interest, and, as will be seen by what follows, one that must long be remembered.

The public meeting was held at the Wall-street church, Richard Varick, Esq. President, in the chair. Among the resolutions adopted were the following:—

Resolved, That the free circulation of the scriptures among all classes of a community, is calculated to preserve civil and religious liberty, as well as to sanctify and save the souls of men.

Resolved, That this Society, with a humble reliance on divine aid, will endeavour to supply all the destitute families of the United States with the holy scriptures, that may be willing to purchase or receive them, within the space of two years, provided means be furnished by its auxiliaries and benevolent individuals in season to enable the Board of Managers to carry this resolution into effect.

Resolved, That with the full purpose of accomplishing, by the blessing of God, this most necessary and important work, it be earnestly recommended to ministers of the gospel, and laymen of every denomination, in places where no auxiliary society has yet been formed, or where they have relaxed their efforts, to take immediate measures for carrying into effect the general distribution of the scriptures in their respective neighbourhoods.

Addresses were made by the Rev. Messrs Muhlenburgh, Stanford, Temple, Cushman, Patton, Milnor and Beecher.—*ib.*

A sketch of the proceedings of the *American Education Society* is necessarily omitted until next week.

A Suggestion.—It has been suggested to us, whether some improvement ought not to be made in the method of acknowledging donations received from a congregation, constituting their pastor a director or life member of some religious or charitable association. We like the suggestion, and would just say, that if any clergyman, who feels a delicacy about publishing *under his own name* the charitable deeds of his people, may easily save himself the trouble, by communicating the simple fact, *informally*, to the editor of a religious publication; leaving the latter to make out a notice to his own mind, and on his own responsibility. Such a plan, we are quite sure, would prove a relief to many who now feel constrained to issue a card in their own name, merely to avoid the imputation of ingratitude.

The American Sunday School Magazine.—The May number of this publication has been issued, under the hand of Mr. Packard, the new editor. The work has been always edited with ability; but more time is now devoted to it than was practicable, while the individual who edited it was obliged to attend also to the general concerns of the American Union. It is hoped that the circulation of the work will now be greatly extended.

POLITICAL.

FOREIGN.

London dates to the 20th of April, have been received at New-York. They contain little that is interesting, except the proceedings on the Roman catholic question.

Catholic Relief Bill.—On the 31st of March, the Roman Catholic relief bill was sent up to the House of Lords; where it was welcomed with loud cheers, and received its first reading.

The Duke of Wellington then moved that the bill be printed, and read the second time on the 2d April; to which Lord Bexley objected, expressing a hope that the measure might not be carried through with such precipitation. The Duke of W. replied, "Respect for the importance of this question; respect for the dignity of this house; respect for the declaration made by his majesty in his most gracious speech, at the opening of the present session; respect for the address the house presented to his majesty, in reply to his most gracious speech; and, I hope that I may be permitted to add, respect for my own character, would induce me to avoid acting with precipitation on this measure. But I must be permitted, my lords, to say, that the house has now been sitting for nearly two months, and that this measure has been under our discussion, day by day, upon the presentation of petitions; and it having been publicly put to your lordships, that the question for your consideration is, whether popery shall or shall not be established in this kingdom, I am anxious to state to your lordships the grounds on which I rest this measure for your consideration, and on which I call upon you to rest your decision. Considering how desirable it is that the agitation of this question should be speedily brought to a close, I entreat your lordships to let me proceed to the second reading of the bill on Thursday next."

The motion was opposed by Lord Malmesbury and others, but it was adopted without a division.

On the 2d of April, the bill was read the second time; when the Duke of Wellington opened the discussion in a speech of considerable length, in which he detailed the effects that had been produced by the disabilities under which Irish Catholics had laboured, and the probability of their increase, and also argued their right to be placed upon the same footing of other subjects. His speech appears to have been more distinguished by plain strong common sense, than by any ingenuity of reasoning, or characteristics of eloquence.

The Archbishop of Canterbury followed his Grace, and, of course, opposed the measure. His arguments were those that might be expected from a thorough churchman. The following is a specimen: "Suppose the King to be surrounded by none but Roman catholic counsellors—he put it as an extreme case by way of illustration—would it be possible for him to keep his oath of not marrying a papist princess, and could he keep his vow for the safety of the protestant church?"

The Bishop of Oxford, Lord Somers, the Marquis of Lansdowne, and Viscount Wicklow, spoke in favour of the bill; and the Primate of Ireland, the Duke of Richmond, Earl Winchilsea, Earl Harewood, the Bishop of London, the Marquis of Salisbury, and Earl Enniskillen, against it, when an adjournment closed the debate.

The debate was continued until the 10th of April, when the question was taken, and the bill ordered to a third reading, 213 to 109; majority in favour of the bill, 104.

It was then read the third time and passed; and received the assent of the King on the same day.

The forty shilling freeholders' disfranchisement bill was then read a third time and passed, without a single observation.

Ten bishops out of twenty-eight voted for the relief bill. The two English archbishops, Canterbury and York, and one Irish archbishop, (the only one who voted), Armagh, were in the minority.

This bill became *operative* on the 23d April. Long ere this the English catholic peers have taken their seats in the House of Lords. They are eight in number, viz: The Duke of Norfolk, the Earl of Shrewsbury, Lord Clifford, Lord Arundel, Lord Dormer, Lord Petre, Lord Stafford, Lord Stourton. The Irish catholic peers can only sit in the House of Lords as *representative* peers; but on foregoing certain privileges, they may, like protestant Irish peers, sit in the House of Commons, on being elected for any place in *England*.

The measure of catholic emancipation was first brought forward by Fox, in the English House of Commons, on the 18th of March, 1779; and on the 18th of March, 1829, it passed that body by an overwhelming majority; making precisely half a century.

The King, on giving his assent to the relief bill, expressed to Lord Wellington his satisfaction at the firmness with which he had carried it through Parliament. The popularity of this minister is said to be almost unprecedented in Great-Britain.

The emancipation bill has already been productive of the very best effects throughout Ireland, in the softening of party feeling. It seems that the Catholics of Dublin, with a very proper and conciliatory spirit, have determined to have no public rejoicings, in order to avoid the shadow of offence to their protestant neighbours and fellow-countrymen.

The Jews in England are said to be preparing a petition to be relieved from the disabilities under which they labour.

Russians, Persians & Turks.—It is stated in the St. Petersburgh Gazette, that the Russian minister to Persia, and the whole of his suite, with the exception of four, were murdered in Persia by the populace. The Persian court exhibited a disposition to afford every reparation, but it was thought the affair would lead to important results.

Of the renewal of hostilities between Russia and the Porte, there are positive accounts. The Russians are bending their efforts to dispossess the Turks of their strong post on the Danube, Rudschuk, of which Giorgova is the key; and of Silistria. The Porte is making corresponding efforts.

It was expected, says the London Courier of the 10th, that the Porte would have at least 300,000 men in the field, Europeans and Asiatics; but the exact time at which the now Grand Vizier would be able to put himself at the head of the army, was not known, as, notwithstanding the large sums sent him from the treasury, he had not yet had it in his power to satisfy the demands of the Albanians for their arrears of pay, and could not leave that part of the country without incurring the danger of a general insurrection. Numbers of ships had been built or repaired, so as to form a powerful armament, if good sailors could be procured. But in the absence of the Greeks, by whom the Ottoman fleets used mainly to be manned, it was impossible to provide efficient crews.

The Paris Messenger des Chambers states, but without vouching for the truth of the statement, that in the last week of March a most sanguine battle was fought near Giorgovo, in which the Turks had sustained a very considerable loss, and that the Russians had made themselves masters of an important position. It is even doubted whether that fortress had not fallen into their power, or at least was not reduced to the last extremity. It is added, that during the action, the main Russian army had crossed the Danube at a short distance from the field of battle.

Great Earthquake in Spain.—An earthquake was felt on the 21st March, at Madrid, and many other parts of Spain. In the province of Murcia it occasioned the most afflictive disasters. The following is an abstract of letters to the 28th March:—

Murcia, capital of the province—Not a single church or edifice that has not been considerably damaged. The bridge of Segura, which unites the two parts of the city, has suffered materially. Several houses have been ruined, and a great number of persons perished.

Carthagena—The quarter of Serrata has been ruined.

Saint Fulgencia has disappeared.

Rojales, La Granja, Cox, San Miguil, Colasa, and several other cities and villages, have suffered a great deal of injury.

Lamata is a heap of ruins; the earthquake has dried up two salt lakes.

Torre Vejo—Not a single house is standing; the town a heap of ruins; the number of killed and wounded is very great: 200 bodies have already been dug out.

Urihuela—Some edifices have fallen; the number of deaths here is but seven; the whole population is in the fields.

Guardama is no longer in existence; two windmills only standing, the village having entirely disappeared.

Rafal—The village has been destroyed; the number of killed and wounded is immense.

Aix-Garres—Several houses have tumbled; and a mountain near the town has rolled away, and several individuals have perished.

Benejuzar—The greater part of the houses have fallen; the number of wounded is considerable, and the killed amount to 250.

Almoravi—Not a single house or edifice remained on its foundation. Already 400 persons have been taken dead from beneath the ruins, besides a large number of wounded.

The earthquake of the 21st was accompanied by a tremendous noise. Travellers observed at the moment of the shock, a column of fire proceeding from the eastern coast of Murcia. Nor have the shrieks ceased ever since the 12th in that province, and more evils were expected.

Portugal.—The news from Portugal is of the same old general character. Every thing is unsettled and in confusion.

The London Sun, of the 15th, says:—"We have strong reasons to believe that an expedition is about to be fitted out against that arch usurper, Don Miguel, with all speed. His recent conduct has been so barbarous, as to leave government no longer any alternative but to interfere, in order to vindicate the laws of nations, as well as to protect the rights of humanity. In taking this step we believe our ministers have the full concurrence of the French government."

Election of a Pope.—Cardinal Francis Xavier Castiglioni, bishop of Frescati, grand penitentiary and prefect of the sacred congregation of the *Index*, has been elected to be sovereign pontiff of Rome. He has assumed the name of Pius 8th. He is 68 years old.

DOMESTIC.

Perilous Accident.—The following particulars were given us by one who participated in the almost miraculous escape of the passengers on board the canal packet Hudson, Capt. Miller, on the night of the 11th inst. The boat arrived at Schoharie creek, whose rapid waters were yet very high, at 9 o'clock, with 25 passengers on board, nearly half of them women and children. The boat came rapidly into the creek, when by some unaccountable indirection of the captain, who neglected to avail himself of the ferry-rope, her stern soon struck upon the dam. She then swung round, side-ways, and in this position was precipitated *over the dam*, a fall of 6 or 7 feet! The alarm of all on board can better be imagined than described. Gen. Fuller, of Chittenango, with Messrs. Shepard, of New-Hartford, and —— Conkling, of New-York, were all thrown off the boat. The two former regained the boat by swimming and the aid of ropes; but the latter went some distance down the stream to shallow water, whence he was rescued by a canoe when on the point of perishing. A number of the passengers lost their trunks and all their clothing; most of the windows of the boat were broken, and its furniture totally deranged. It finally drifted down the stream 10 or 15 rods, and lodged upon a shoal; from whence the alarmed inmates, after a night of severe exposure, were taken at 7 next morning, with their remaining baggage, on board the packet Delaware.—*Little Falls Gaz.*

Fire.—The extensive mansion of Mr. Featherstonhaugh, in Duanesburgh, was burnt to the ground on the night of the 5th inst. The fire is supposed to have communicated to the roof from a foul chimney. Two men servants, Mr. F. and his youngest son, were in the house, and all fast asleep until a short time before daylight, when the first alarm was given by the falling in of the roof of the east wing, in which the library was. Mr. F. slept up stairs, and had a narrow escape, having no retreat but by the back stairs, which were in a state of conflagration. The whole of the library, papers, engravings, and other important objects which Mr. F. had been more than twenty years in collecting, were entirely consumed. Some furniture, a little wine, and a few garments, were saved. The house was 130 feet front, and 40 feet deep.—*Alb. D. Adv.*

Ice.—As late as Tuesday last, Buffalo harbour was completely blocked up with ice. A sloop from Cleaveland was seen coasting along its farther side, some ten miles distant, looking in vain for a passage to Buffalo. She afterwards disappeared, probably to seek a harbour at Dunkirk.

MARRIED,

In Hartford, Con. on the 4th inst. Mr. *David S. Porter*, one of the publishers of the Utica Sentinel & Gazette, to Miss *Charlotte Olmsted*, of Hartford.

DEATHS.

In Bath, on the 8th inst. *John Metcalfe*, Esq. clerk of the county of Steuben.

In Northampton, Mass. Hon. *Elijah H. Mills*, formerly a senator in Cogress from that state.

NOTICE.

THE Pew-Holders and other Members of the first Utica Presbyterian Society, are desired to meet at the session-room of the Society, on Tuesday the 19th of May inst. (THIS DAY), at 3 o'clock, P. M. As business highly important to the Society will be laid before the meeting by the Trustees, it is hoped that every member will punctually attend at the time and place appointed. By order of the Trustees,

May 19, 1829. JAMES DEAN, Clerk.

LIGHT ON MASONRY.

THIS day published, and for sale, by Wm. Williams, No. 60, Genesee street, *price one dollar and fifty cents*—"Light on Masonry: A collection of all the most important documents on the subject of Speculative Free Masonry; embracing the reports of the western committees in relation to the abduction of William Morgan, Proceedings of Conventions, Orations, Essays, &c. &c.; with all the degrees of the order conferred in a Master's Lodge, as written by Captain William Morgan; all the degrees conferred in the Royal Arch Chapter and Grand Encampment of Knights Templars, with the appendant orders, as published by the Convention of Seceding Masons, held at Le Roy, July 4 and 5, 1828: Also, a Revelation of all the degrees conferred in the Lodge of Perfection, and fifteen degrees of a still higher order, with seven French degrees; making forty-eight degrees of Free Masonry. With notes and critical remarks. By Elder David Bernard, of Warsaw, Genesee co. N. Y. once an Intimate Secretary in the Lodge of Perfection, and Secretary of the Convention of Seceding Masons, held at Le Roy, July 4 and 5, 1828.

"For there is nothing covered that shall not be revealed, and hid that shall not be known.

"And what ye hear in the ear, that preach ye upon the house tops."—*Jesus Christ.*"

With two elegant engravings on steel—a likeness of Wm. Morgan, from an original painting of Cooley's, and the masonic assassination of Akirop, as given by Webb, in the Freemason's Monitor.

Utica, May 19, 1829. 20w2

SALT.

A QUANTITY of SALT, just received and for sale, wholesale or retail, at wholesale prices.

J. BROWN, 122, Genesee st. near the Canal.

Dec. 29, 1828.

TIN & SHEET-IRON WARE,

STOVES & STOVE-PIPE.—Manufactured & kept constantly for sale, by J. BROWN,

Dec. 30, 1828. 122, Genesee st. near the Canal.

CHENANGO CANAL MEETING.

THE inhabitants of the several towns along the line of the contemplated Chenango Canal, from the summit level, by the way of Oriskany Falls and Clinton, to Utica, are requested to send five delegates from each town, to attend a meeting to be holden at L. Pond's, in Clinton, on the 25th inst. at 2 o'clock, P. M. for the purpose of furthering the interests of said canal.

O. GRIDLEY, Ch'n Com. Clinton.

Clinton, May 16, 1829. 20

NOTICE.

THE Trustees of Camden Academy are ready to receive proposals from any gentleman who may wish to take charge of such an institution, for one year or more. Considering the infancy of this Seminary, the Trustees feel warranted to say, that a liberal compensation will be made to a competent Teacher, who may be inclined to offer himself for this service. Proposals forwarded to either of the undersigned, directed to Camden post-office, Oneida county, will be promptly attended to.

JOSHUA RANSOM,
ERASTUS UPSON,
CURTISS POND,
S. S. SHELDON,
THADEUS SPENCER,
CALVIN JOHNSON,
BENJ'N F. BEARD,
JAMES SOUTHWORTH, } TRUSTEES.

Camden, May 16, 1829. 20w3

INFANT SCHOOL.

THE Infant School, in Liberty street, will be opened for the reception of Children between the ages of two and seven years, on the 25th inst. Price of Tuition, $2 50 per quarter. None can be entered for less than one quarter. Parents and Guardians are requested to give the *names* and *ages* of the children they design to send to the School, to Jesse W. Doolittle, as soon as convenient. *Utica, May 11, 1829.* 19w3

HENRY'S COMMENTARY.

HASTINGS & TRACY have just received the 2d volume of Henry's Commentary. Subscribers are requested to call and receive it.

Also—ITALY, during the consulate and empire of Napoleon Bonaparte, translated from the Italian of Carlo Botta: Gregory's Practice, (new edition): Macbeth on the Sabbath.

H. & T. have also a general assortment of Books and Stationary, &c. &c. *Utica, May 12, 1829.*

NEW BOOKS.

G. S. WILSON, has just received at the Sabbath School Depository, 145, Genesee street, the following valuable works:—

Jahn's Hebrew Commonwealth, translated from the German: Stuart's Hebrew Chrestomathy: Christian Charity explained, by John Angell James: Family Monitor, or a Help to Domestic Happiness, by the same: Memoirs of the Rev. Legh Richmond: Do Rev. Philip Doddridge: Do Rev. Pliny Fisk: Do Mrs. Ann H. Judson: Do Mrs. Susan Huntington: Erskine on the unconditional Freeness of the Gospel: Pascal's Thoughts on Religion: Do Provincial Letters: Pollok's Course of Time: Consecrated Family: English Prose Works of Milton, 2 vols.: Letters to the Rev. Wm. E. Channing, on the existence and agency of Fallen Spirits.

Utica, May 12, 1829. 19w3

PARIS-HILL CLASSICAL SCHOOL.

THE Rev. William R. Weeks, having concluded to exchange his family school for one of a more public character, has made arrangements to open such a school on Monday the 25th inst. He will instruct pupils of either sex in any of the branches usually taught in academies. It will be his aim to teach every branch *thoroughly* and *accurately*; and so to direct the exercises of the school, that *all* the mental powers of the pupils shall have their proper exercise, as well as the *memory*. And from his long experience in the business of instruction, he flatters himself that he shall be able to give satisfaction to those who may favor him with their patronage. *Paris-Hill, May 6, 1829.* 19w4

NEW TRACTS.

Just received at the Depository of the American Branch Tract Society, the following publications:—

PARALLEL between Intemperance and the Slave Trade, by Heman Humphrey: Dr Beecher's three Sermons on National Prosperity: Doddridge's Rise and Progress: With a general supply of the American Society's Publications. ☞ All orders and communications for this Society, should be addressed to E. Vernon, Cor. Sec'ry, No 145, Genesee st. *May 11, 1829.*

FARMER'S HOTEL.

D. M. BRAMAN informs his friends and the public generally, that he has removed to the new and elegant stand, on the corner of Washington and La Fayette streets, a few rods west from his old stand, on Genesee street, where he intends to keep a *Public House*, for the accommodation of farmers, travellers, citizens, and all who may favour him with a call. He tenders his acknowledgments to a liberal public for past favours, and solicits the continuance of their patronage at his new location, which is fitted up in the best possible manner for the accommodation of his customers. The House is 60 by 45 feet, three stories high, agreeably and appropriately divided into rooms, and elegantly furnished. The Barns, Sheds, &c. are new, easy of access, and every way convenient. Suffice it to say, his establishment is inferior to none. *Utica, May 12, 1829.* 19w6

NO. 62, GENESEE-STREET.

JUST received by the Subscribers, at their extensive Dry Goods Store, a full assortment of New SPRING GOODS; among which will be found almost every article in the Dry Goods line, at the lowest New-York prices. *May 5, 1829.* SHEARMAN & THOMSON.

7000 yds. Ingrain and other CARPETING, comprising an elegant assortment, part of which are entirely new patterns, for much less than New-York retail prices.

May 5, 1829. SHEARMAN & THOMSON.

LEGHORN HATS—Chain gimp, wove (a new article) and plain straw Women's & Misses' BONNETS, for sale by the case, dozen or single. Also, 100 dozen Palm Leaf HATS, at $6 per dozen.

May 5, 1829. SHEARMAN & THOMSON.

FOR GOOD RIBBONS, Artificial Flowers, and Millinery Goods, apply to

18 SHEARMAN & THOMSON.

SHELL COMBS.

THE Subscriber has just received a new lot of SHELL COMBS. T. CHRISTIAN.

Utica, May 5, 1829. 18w3

SEMINARY FOR YOUNG LADIES.

THE next term in Mr. Whittelsey's Seminary for Young Ladies, will commence on Wednesday the 27th of May next, and continue fourteen weeks.

Utica, April 27, 1829. 17

BOARDING & DAY SCHOOL.

MR. & Mrs. EVERTS would inform their Patrons and the Public, that the summer term of their Seminary for Young Ladies commenced on Monday the 4th inst. For terms for board, &c. apply at the Seminary, opposite the Bank of Utica, in Whitesboro' street.

References—Judge N. Williams, H. Seymour, A. Varick, Dr J. Fay, J. Van Rensselaer, K. Hurlburt, R. R. Lansing, J. Williams, Dr J. M'Call, R. B. Miller, M. Hunt, S. D. Dakin, A. G. Danby. *May 5, 1829.*

FOR SALE.

TWO Dwelling-Houses and Out-Buildings, in the village of Utica, situate on Charlotte street, a few doors from Bleecker street church. A liberal credit will be given. For further particulars enquire of the subscriber, No. 100, Genesee street.

SPENCER KELLOGG.

N. B. If the above named property is not disposed of previous to the 28th inst. it will then be sold at auction, at 4 o'clock, P. M. to the highest bidder, on the following conditions: One fifth of the purchase money down; and the remainder in five equal annual payments, secured by bond and mortgage.

Utica, April 20, 1829. 16

BY virtue of a power contained in a mortgage executed by Philander Chamberlain and Caroline his wife, to Thomas H. Whittemore, dated the 27th day of February, 1828, for securing the payment of three hundred dollars—default having been made in the payment of a part of said sum and interest—I shall sell at public vendue, to the highest bidder, at M. Bagg's tavern, in Utica, on the 21st day of November next, at ten o'clock in the forenoon, the following described parcel of land, to wit: All that certain piece, parcel or lot of land, lying and being in the town of Utica, county of Oneida, and state of New-York, distinguished on a map of the Bleecker purchase as part of Lot No. 7, and bounded as follows: Beginning at a stake on the northerly side of Blandina street, forty-five feet six inches from the corner of Charlotte and Blandina streets; running along the northerly side of said Blandina street, in an easterly course, forty-five feet six inches, to block No. 36; thence in a northerly course, along said block No. 36, thirty-three feet one inch, to lot No. 6; thence in a westerly course, along the southerly line of lot No. 6, forty-five feet; from thence, in a southerly course, forty feet six inches, to the place of beginning. May 18, 1829.

JOHN BAXTER,
BENJAMIN BALLOU,
Assignees of Thomas H. Whittemore.

Tho's E. Clark, Att'y. 20m6

POETRY AND MUSIC.

From the Spirit and Manners of the Age.

STANZAS.

I SOUGHT him—in the sunny bower
Where I had seen him last:
The sun shone brilliantly, as then,
No cloud a shadow cast.
The flowrets shed their perfume still,
The roses were as fair;
Vainly I sought him in the bower:
He was not there!

I sought him—where the city's domes
And temples proudly rise;
Among the busy human throng,
The grave, the gay, the wise.
I sought 'mong all their varied brows
Of mirth, or anxious care;
Vainly I sought him in the town:
He was not there!

I sought him—by the ruin'd fount,
Where, in the pale moonlight,
He lov'd to sit and dream away
The short, short summer night.
The water bubbled as before,
The moon still beam'd as fair;
Vainly I sought him by the fount:
He was not there!

I sought him—by his kindly hearth,
In his own quiet home;
In his small study, whence he oft
In mental dreams would roam.
Another now was in his place,
His quiet hearth to share;
Vainly I sought him at that home:
He was not there!

I found him—where I sought him not,
In his last narrow cell;
The village church-yard now held all
Of him I lov'd so well!
The grassy mound, the humble stone,
Told a sad tale of care;
I linger'd; it was but to weep
To find him there.

A musical correspondent requests an answer to the following queries:—

"1st. Should the last word in the third line of the tune Salvation, be pronounced *woond* or *wound*, in the performance of the tune?"

Either would be correct, it seems, according to Walker's Dictionary.

"2d. In such tunes as Britannia, Bethesda, &c. where, at the end of a line of the poetry, the base note continues during the silence of the other parts, should the note thus continued receive two distinct swells, or only one?"

As to the first of these queries, we observe, that the latter pronunciation is to be preferred in this case, especially on account of the rhyme. In other cases it may be best to consult the public taste, as it varies in different places. The same principles apply to all words which have more than one authorised pronunciation.

In answering the second query, we can only give our own individual opinion; for all respectable authorities, so far as we know, are silent on the subject. Indeed, this species of cadence now seldom occurs in the best collections, and possibly it may ere long be entirely laid aside. Our own practice has uniformly been, to employ "two distinct swells" upon it, as the only method of giving it character. Nevertheless, when there is a good instrumental accompaniment, it might be an improvement to have the base voices rest with the other parts, leaving the instrument to finish the sound, either with or without the second swell, according to the genius or power of the instrument, and the taste or fancy of the performer.

For the Western Recorder.

Concert.—On Tuesday evening, April 22d, an interesting concert was given in Lima, Livingston county. The performance was good, and did honour to the choir. On Wednesday evening, April 23d, an equally interesting concert was given at West-Bloomfield, Ontario county. Such concerts evince a rapid advance in the science of church music. The whole was under the direction of Daniel Tuttle, Esq. Addresses were delivered by the pastors of the respective congregations. X.

MISCELLANEOUS.

From the Anti-Universalist.

TWELVE REASONS FOR NOT BEING A UNIVERSALIST.

1. Because the doctrine of universal salvation is not to be found in the bible, unless by a *forced* construction. And we are told that the "way of holiness" shall be so plain, that "the wayfaring men, though fools, shall not err therein;" even so plain, that "he may run that readeth."

2. Because neither faith, repentance, love nor good works, are necessary to make a man a Universalist; all that is necessary is *presumption*.

3. Because its general adoption and belief have a deleterious effect on society.

4. Because it is perfectly congenial with the views and feelings of the worst of men.

5. Because infidelity is frequently in alliance with, and is seldom opposed to it.

6. Because I have never known any *good* or *great* enterprise commenced by or connected with its influence.

7. Because its truth would make the present life of no practical influence as relating to eternity, and would make it a duty to murder one's self or friends, whenever the pains and troubles of this world overbalanced its joys.

8. Because its belief has no tendency to quicken or strengthen any one in the exercise of any christian grace or duty.

9. Because the *trifling* and *ludicrous* manner of explaining *scripture* by the Universalists, conclusively shows that they do not believe it to be the *word of God, or a revelation of his will;* and of course, that they can have no *real faith* in their own creed; it can at most be called only a *presumptuous hope*.

10. Because those who embrace and advocate the doctrine, are of that class who are convinced in their own mind, that *if* there is any hell, *they* shall go thither; and that *their* only chance of salvation (in their present state, and they wish for no other) depends on the fact of their being able to reason hell out of existence.

11. Because I have never known *one* of that sect of whom it might with propriety be said, in the scripture sense of the word, that he was a man of *God*, or of *prayer*.

12. Because in this life, "if there be first a willing mind, it is accepted [of God] according to that a man hath, and not according to that he hath not;" which totally forecloses any use for a space for repentance and preparation for heaven after death, and will render any one who here pretends to claim it, *speechless* in eternity. REFLECTOR.

JOSEPH EASTBURN'S RELATION OF AN INCIDENT.

In the city of Philadelphia, a company associated themselves together every Sabbath, at a tavern back of the city; and when a certain number were collected, they chose their officers; in doing which the rule was, he should be president who had never prayed; he should be vice-president who had never gone to church; and he should be secretary who had never read the scriptures. They then proceeded to business, which was to make a mock at every thing serious and sacred—at all ministers and professors of religion; and they continued in this way for some time. At an anniversary of our American independence, one of them was taken very sick, and not long after was seized with great horror of mind. He sent for the person who writes this account at a late hour of the night, and said to him, "You may think it strange that I have sent for you at such a time as this; but I am so tormented, I could not refrain. I find I am a wretched, ruined sinner; a God-provoking, blasphemous, wicked wretch. You visited my wife in her dying hours, and I have no doubt but she is gone to heaven; but I am sure, that in a little time I shall be in hell. She often entreated me to go with her to a place of worship, when I told her to go among the fools, but that I had better company, which consisted of infidels like myself. After expressing his abhorrence of his former conduct, and exhibiting great distress, he was told the Lord came to save sinners, even the chief. This appeared to increase his agony. "Oh! monster that I am! I have abused his name in a filthy manner, by calling him what is too vile to be repeated. I cannot expect any mercy on this account." Nor could any thing that was mentioned, afford the least relief. He was visited twice afterwards by the same person; when he appeared more composed, but did not express any hope concerning himself; and shortly after the last visit, he expired.

N. B.—He requested a hymn might be sung, and being asked what one, he said, any good one the person pleased. The 51st psalm was then sung:—

"Show pity, Lord, O Lord, forgive."

Lest I might be called upon to qualify to the above, although I have not mentioned his name, I now record it to be Benjamin Merrit, by trade a tailor, a ready speaker. His wife's maiden name was Britt, a member of Arch-street church.

A WORD IN BEHALF OF APPRENTICES.

MY DEAR —— After thanking you for repeated favours, permit me to ask, why your *apprentices* were never present when I was permitted to unite in your family devotions? If this exercise be important to us, why not to them? If David "blessed his household;" if Abraham impressed the seal of the covenant upon all his house, and if the Jew exacted the observance of the Sabbath from the stranger that was within his gates; should you not cause all your house to unite with you in the worship of God? Without this, can you expect the blessing of God upon their labour? If God be honoured by this duty, and if you highly appreciate it, should not they participate? If you love the church, will you not here train up men for her service?

Some of these young men are children of irreligious parents; are ignorant of the bible; are surrounded by tempting and vicious companions, and are forming habits which will not only govern *them*, but will be transmitted to *others*. If you neglect them, they, and as many as they influence, may be eternally injured. But is there not among your apprentices, *one* who has been converted by the prayers and tears of a widowed mother? She would gladly have detained him at her own peaceful and humble home, that she might often view in him the image of a departed husband, and that he might enjoy her instructions and those of her pastor; but it was necessary that he should engage in some occupation, by which he might honestly procure a livelihood. She chose *you* his guardian, because in your house *God was worshipped;* and she fondly hoped that in that worship her son would unite. Are you then faithful to his pious mother or to her God? Are you doing to *her* as you would that one should do to *your own child?* It may be that some are averse to this duty, and so also may your own children be; but you are master of your own house. Your obligation is not diminished by their aversion; nor will this aversion be overcome by a neglect of duty. Permit me to state a fact.

Some time ago I requested an apprentice to walk with me into the woods, and to relate his religious exercises. He spoke like one taught and renovated by the Spirit, and ascribed his first impressions, under God, to an admonition given immediately after family worship. Now he esteems it a privilege to unite with the man, who always requires his apprentices to be present at the performance of this exercise.

I am sure my pious friend would rejoice, if God were to renew the hearts of all his apprentices; and I hope he will give me another proof of his love to our common Redeemer.—*Am. S. S. Magazine.*

SILENT MISSIONARIES.

Your missionaries require no eight years course of instruction to equip them for the field. A few hours are sufficient to qualify them to impart, correctly and eloquently, the most important messages of the christian system. Clothed and equipped at the same moment in which they are furnished with their message, they require nothing but a commission to open the door and direct the way for their egress, and they—unfed, unwearied, yet strong and active friends of truth—are found instantly employed in illustrating, enforcing, and closely applying the great truths which relate to life and godliness. Your missionaries are subject to none of the ills to which flesh is heir. Want they know not. The praise of men they seek not. The wrath of man they fear not. Like John the Baptist, they dare to reprove wickedness, though perpetrated by kings; and if, like John, their members are severed from each other, they live in the recollection and disturb the peace of their murderers, Matt. xiv, 2. With a judgment that seldom errs, and with a zeal that never tires, they preach the gospel on the highways and in the dwellings of the gospel-privileged; and with the same spirit enter the foot-path and cottages of those whose ignorance is not taught, whose wickedness is not reproved, whose wanderings are not reclaimed, whose wretchedness is not wept over, and whose salvation is not prayed for by a christian minister.—*ib.*

THE DOG OF THE FOREST.

In the unhappy and too memorable winter of 1700, when the corn, the vine, and the olive, were destroyed by severe cold in France, the wolves made dreadful ravages in the fields, and rushed with ferocity even upon man. One of these ravenous beasts, after having broken the window, entered a cottage in the forest of Orte, near Angouleme. Two children, one six, the other eight years of age, were reposing on the bed, in the absence of their mother, who had gone in search of wood to kindle a fire. Meeting with no resistance, the wolf leaped upon the bed, and sought to destroy his delicate prey. Seized with a sudden fright, the two little boys crept quickly under the covering, and held it closely without drawing a breath. So near was the flesh which had enticed him, that not being able to obtain it instantly, the murderous animal became more furious, and began to destroy the covering with his teeth. Trifling as was this obstacle, it nevertheless preserved the lives of these children. A large and faithful dog, who had followed their mother, returned in time to deliver them. He had scented the track of the wolf at more than a hundred yards from the house, whither the mother was returning slowly, loaded with faggots; he ran with the quickness of the stag; he entered like a lion, and falling upon the animal, who had endeavoured to secrete himself in an obscure corner, he seized the base wretch by the throat, and dragging him to the door, strangled him instantly. The alarm of the mother on her return, was indescribable. She beheld the wolf stretched upon the earth, the dog covered with blood, her bed in confusion, her children gone. Observing the distress of his mistress, the dog ran towards her with the most energetic solicitude; then returning to the bed, he thrust his head repeatedly under the covering, and by the most expressive signs, endeavoured to intimate to her that she would find there, that which she held most dear. The mother approached, and extending her trembling hand, discovered that her children were there, although deprived of motion. She hastened to restore them; there was yet time; a moment's delay would have rendered the attempt useless. When they had recovered their senses, they plainly recounted the danger to which they had been exposed, the manner in which the wolf had entered, and their wonderful preservation. The faithful animal, pleased in having saved the lives of these little innocents, by his eager caresses gave ample testimony that his joy was equal to that of his mistress.

LITERARY AND SCIENTIFIC.

THE BIBLE.

[From a volume entitled *Mnemonika*, by E. G. Coale, of Baltimore, just published.]

Bible history ceases 340 years B. C. Septuagint version made 284; first divided into chapters, 1253. The first English edition was in 1536; the first authorised edition in England, was in 1539; the second translation was ordered to be read in churches, 1546; the present translation finished, September, 1611; permitted by the Pope to be translated into all the languages of the catholic states, Feb. 28th, 1759.

The following is a chronological list of different versions and editions of the scriptures:—First translated into the Saxon language, 939. Hebrew—first printed Hebrew Bible done at Soncinum, in Italy, 1487; completing of the whole Bible, at Soncinum, 1488; at Venice, by Bomberg, 1518; and at the same epoch in Spain, under Cardinal Ximenes; in 1572, the royal Spanish Polyglott, 8 vols. at Antwerp; in 1623, at Venice; Amsterdam, 1724–27.

Bibles, Hebrew, in quarto—Paris, 1539–1544; Antwerp, 1571; Geneva, 1619; Amsterdam, 1635, and again 1639; Venice, 1639; Frankfort, 1677; Berlin, 1699; Leusden's last edition in 1705; Dr. Kennicott's 1776–80; Parma, by De Rossi, 1784–85–86.

Bible, Greek, first printed was the Complutersian, in Spain, 1514; Venice, 1518; Strasburg, 1526; Hamburg, 1596; Frankfort, 1597; Rome, 1587–88; Paris, 1628; Oxford, 1707; Francker, 1709.

Bibles, Latin, see Vulgate.

Bibles in the modern languages of Europe, were first printed in Holland, 1478; French, 1498; German, 1524; Italian, 1530; English, by Tindall, 1534—by Miles Coverdale, 1535; Swedish, 1546; Spanish, 1553; Welsh, 1588.

Bibles, Oriental, are Samaritan, Chaldee, Syriac, Arabic, Coptic, Sabidic or Upper-Egypt, Ethiopic, Armenian, Georgian, Persian, &c.

Bibles, Indian, by the Society for propagating the gospel in New-England, at Cambridge, 1661–64; in the Natick language, by Elliot, at Cambridge, in 4to. 1685.

Bibles, first printed in the United States. In consequence of the revolutionary war, bibles became scarce and dear. Robert Aitkin, printer, of Philadelphia, Sept. 12, 1782, published an edition. The Rev. Dr. Wm. White and the Rev. Mr. Duffield had been appointed to examine it, and reported favourably. Congress itself recommended the book to the people, but neglected to provide for competition in the sales; made peace, and British bibles coming into the market, the meritorious publisher was severely injured.

NEW PREMIUMS OFFERED.

In consequence of a resolution of the Board of Managers of the American Sunday School Union, directing the committee of publication to offer premiums for books suitable for Sunday school libraries, the following subjects are presented, and the several sums affixed to them will be paid for such works as may be approved. Should authors prefer to receive a compensation per copy for their works, they will please to signify their wishes to the committee, who will negotiate with them on that basis:—

1. *The History of the Moravian Missions in North-America;* 1 vol. 200 pages—$100.
2. *Plain and Simple Reasons for believing the Holy Scriptures to be True;* 150 to 200 pages—$100.
3. *History of the Jews*, from the time of our Saviour to the present period; 150 to 200 pages—$100.
4. *History of the Church*, from the earliest period to the birth of Christ, showing its connexion with profane history; 2 vols. 150 to 200 pages each—$150.
5. *History of the Church*, from the birth of Christ to the reformation, divided into periods; 4 vols. of 200 pages, the different eras to form distinct works—$200.
6. *Life and Travels of the Apostle Paul;* 108 pages—$50.
7. *History of the Seven Churches in Asia;* 108 pages—$50.

An additional list, and an exposition of the views of the committee, may be expected in the next number.—*Am. S. S. Mag.*

VARIATION OF THE NEEDLE.

In the number of Prof. Silliman's Journal of Science, just published, are some interesting papers on this subject, by the late Gen. Schuyler, Hon. S. De Witt, surveyor-general of this state, and by Dr. Bowditch, exhibiting a series of observations made simultaneously at Boston, Falmouth and Penobscot, during a period of *one hundred and twenty eight years*, viz: From 1672 to 1800. From the letter of Mr. De Witt, it appears that at Albany, and at several other places in this state, the needle has, within a few years, ceased its declination towards the north pole, and has begun to retrograde.—*N. Y. Morning Courier.*

A volume of "A new collection of ancient MSS." from the Vatican in Rome, lately published, contains the Commentaries of C. M. Victorinus on the epistles to the Galatians, Ephesians and Philippians: An Essay in defence of the Christian Religion against the Natural Philosophers, by the same person: A treatise against the Arians, from a Cassimese Codex: An ancient Commentary on Luke: The Gospel of Matthew, according to a most ancient MS.

The first number of the American Monthly Magazine has appeared. Its contents are of a high order. It is edited by N. P. Willis, Esq. whose scriptural poetry has been so generally admired. The first number displays great ability; and we cannot but hope that this Magazine will be a medium through which our best writers will give their productions to the public. We wish it all merited success.—*Col. Star.*

The second volume of the Life of Gov. Gerry, by J. T. Austin, has been published in Boston.

The Hon. Alden Bradford is preparing the 3d volume of the History of Massachusetts.

NEW-YORK PRICES CURRENT.

CORRECTED FROM THE NEW-YORK PAPERS.

Ashes,		*Leather,*	
Pot, ton	$135 00a	Sole, oak tanned, lb	19a22
Pearl	137 50a140	—— hemlock,	18a23
Candles,		Dressed up. side,	1 75a2 62
Mould	11 1-2a12	Undressed do	1 50a2 25
Dipped	10a10 1-2	*Molasses,*	
Clover-Seed,		New-Orleans, gal	31a32
Per lb	7 1-4a8	*Oil,*	
Coffee,		Whale, gal	32a35
Havana	12a14	Sperm, summer st'd	65a66
Java	14a15	—— winter do	73a75
Cotton,		Linseed, Amer	88a90
Upland	8 3-4a10	*Provisions,*	
Louisiana	10a12	Beef, mess, bbl	9 25a9 75
Alabama	9a11	—— prime	7 25a7 75
Feathers,		Pork, mess	12 50a13 00
Live American, lb	35a36	—— prime	9 50a10 00
Fish,		Hams, north, lb	9a10
Dry cod, cwt	$2 50a2 75	Butter, NY dairy	12a16
Scale	1 50a1 75	Hog's Lard	6a7
Pickled, bbl	3 75a4 25	Cheese, Amer	4a7
Mackarel, No 1,	5 25a5 50	*Rice,*	
Shad, Con. mess	9 50a10	Prime, 100lbs	3 00a3 50
Herring	3 50a3 62	*Salt,*	
Flax,		Turks-Island, bush	48a50
American	8a9 3-4	Liverpool ground	50a
Flour & Meal,		*Sugar,*	
N. Y. super. bbl	6 37a6 50	Havana, white, lb	12a14
Western (canal)	7 00a7 25	—— brown	9a11
Rye flour	3 50a3 75	New-Orleans	7a8
Indian meal	2 50a	Loaf	17a19
Grain,		Lump	15a16
Wheat, northern	1 53a1 57	*Tallow,*	
—— western	1 50a1 53	American, lb	7a7 1-2
Rye	72a75	*Teas,*	
Corn, north yellow	54a55	Bohea, lb	27a28
Oats	30a34	Souchong	52a75
Barley	50a52	Hyson-skin	48a75
Beans, 7 bush's	7 50a9 00	Young-Hyson	73a1 10
Hides,		Hyson	80a1 10
LaPlata, lb	15a16	Gunpowder	1 00a1 25
S. A. horse, p'ce	1 50a1 75	Imperial	1 00a1 25
Hops,		*Tobacco,*	
First sort, lb	9a	Richmond, lb	3 1-2a6
Lumber,		Cuba	12a22
B'rds, pine, M	15 00a16 00	*Wines,*	
Plank, pine,	30 00a35 00	Madeira, gal	1 50a3 00
Scantling,	15 00a16 00	Port	1 00a2 00
Do oak,	20 00a25 00	Teneriffe, L P	82a1 25
Shingles, b'dle	2 50a3 50	*Wool,*	
Oak timb. sq ft	20a25	Merino, Amer fl. lb	32a38
Hoops, per M	25 00a	—— pulled	18a30
Staves, pipe	46 00a47 00	Common	15a22
—— hhd	33 00a	Spinning	18a30
—— bbl	25 00a27 00	Amer Hatters	20a28

BANK NOTE TABLE.

CORRECTED FROM THE NEW-YORK PAPERS.

New-York.		Newark Insur. Comp.	par
City Banks,	par	Trenton Banking Co.	do
Except Franklin	broken	Rahway Farm. & Mech.	do
Long-Island Bank	par	Salem S. M. & B. Co.	1 1-2
Dutchess County	par	Monmouth	broken
Lansingburgh	par	Franklin	do
Bank of Albany*	1-2	Hoboken B. & Grazing	do
Albany State Bank*	do	Hoboken Man. & Bank'g	do
Do. Mech. & Farm.	do	Protection & Lomb'd	do
Do. Commercial	do	Jersey City	do
Newburgh*	do	State, Trenton	do
Columbia, Hudson	do	All others	1-2
Middle District	do	*Pennsylvania.*	
Orange County	do	Philadelphia Banks	par
Catskill	do	Chester County	1-2
Troy	do	Delaware County	do
Farmers', Troy*	do	Reading	3-4
Mohawk	do	York	1
Geneva	5-8	Pittsburgh	do
Utica	do	Gettysburgh	do
Utica Branch	do	Chambersburgh	do
Auburn	do	Carlisle	do
Ontario	do	Lancaster	do
Central	do	Greensburgh	5
Chenango	do	Brownville	do
Rochester	do	Silver-Lake	25
Newburgh Bran. Ithaca	do	All others uncert. or broken	
Jefferson County	do	*Maryland.*	
Wash. & Warren,	1 1-2	Baltimore banks	1-2
Niagara	broken	Somerset & Wor.	broken
Plattsburgh	do	Snowhill	do
Greene county	do	Princess Ann	do
J. Barker's Exchange	do	Cumberland	do
Maine.		All others	1 1-2 a 2
Bath	10	*Dist. Columbia.*	
Waterville	do	Bank of Columbia	25
Castine	broken	Alexandria Mer.	broken
Wiscasset	do	Franklin	do
Kennebec	do	All others	1 a 1 1-2
Passamaquoddy	do	*Virginia.*	
Hallowell & Augusta	do	All the Banks	5
All others	3-4	*North-Carolina.*	
New-Hampshire.		All the Banks	5
Cheshire Bank	3-4	*South-Carolina.*	
Exeter	10	Charleston Banks	3
All others	3-4	*Georgia.*	
Vermont.		All the Banks	5
Banks of this state	1-2	*Ohio.*	
Massachusetts.		Chilicothe	5
Berkshire bank	broken	Marietta	do
Essex, Salem	do	Steubenville	do
All others	1-2	Farmers & Mec.	do
Connecticut.		Lancaster	do
Norwich Bank	par	St. Clairsville	do
Bridgeport	do	Mount-Pleasant	do
Eagle, New-Haven	broken	Western Reserve	do
Derby	do	Columbus	do
Thames	5-8	All others uncert. or broken	
Windham County	do	*Miscellaneous.*	
All others	1-2	New-Orleans Banks	5
Rhode-Island.		Michigan	1
Banks of this state	1-2	Detroit	broken
New-Jersey.		Upper-Canada, York	3
State, Newark	par	Kingston	broken
Do. Elizabethtown	do	Quebec	3
Do. New-Brunswick	do	Montreal	3

* Bills of these Banks, $20 and upwards, par.

UNITED STATES HOTEL.

A. SHEPARD has removed from his former stand, at the lower end of the village, to the above Establishment, which is spacious and airy, having an elegant dining-room, handsomely fitted, seventy feet long, many private parlours, and good single bed-rooms. It is situated on Genesee street, a few rods above the canal, where it is remarkably pleasant, having a view of the village and surrounding country. The establishment is new, the furniture appropriate; and from his experience in this business, his extensive acquaintance, and his knowledge of what is due to travellers generally, he trusts the public will be satisfied with their treatment. At this establishment he can accommodate double the number of persons which he could at his old stand, and more comfortably; and it is intended that nothing shall be wanting to render it a desirable resting place for ladies and gentlemen.

There is a Stage Office attached to the establishment, where seats may be taken in any direction from this place. Baggage taken from and to the canal free of expense. ☞ Board, by the day, week or month.

Utica, Oct. 27, 1828. 44

BOARDING.

THE Subscriber has opened a Boarding-House, third door above Bleecker street, at No. 133 1-2, Genesee street. The location and size of the house are well adapted to the purpose. Families can be furnished with rooms, and lodging-rooms attached; single boarders, with or without lodgings. Inquire at No. 52, Genesee street.

L. B. JONES.

P. S.—A good COOK wanted: Inquire as above.

Utica, April 21, 1829. 12tf

FOR SALE.

THE following valuable Property, situated in the town of Augusta, Oneida county, is offered for sale, to wit:—

One FARM, containing 190 acres of excellent land, with a good Dwelling-House, Barn, Sheds, &c. A part of said Farm being lot No. 49, of the New-Stockbridge tract; the remainder is now occupied by J. M'Pherson.

Also, another Farm, containing 52 acres, lately owned and occupied by John Potter, deceased.

Also, the Subscriber's MALT-HOUSE and BREWERY, in said town, capable of malting and brewing 1000 barrels of Ale annually, and now in successful operation. This Brewery is situated where large quantities of Barley and Hops are raised.

Possession of the above property given the ensuing spring, and the titles indisputable.

For further particulars, inquire of the Subscriber, in the above town. JOHN J. KNOX.

Augusta, Dec. 18, 1828. 52

NOTICE.

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee street, and allow interest at the rate of five per cent per annum, for all sums that remain in my hands one month or more; giving the persons so depositing, liberty to withdraw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed.

WILLIAM CLARKE.

Utica, Jan. 1, 1829. 93

MOODY'S PATENT PORTABLE OVEN.

THIS highly useful article is made and sold by the Subscriber, who has become proprietor of the patent for all the middle and eastern part of this state. He will sell county rights to any who may wish to purchase.

Utica, Dec. 30, 1828. J. BROWN.

TO HATTERS.

FINISHING BLOCKS, of the best quality, and newest fashions, may be had at the Subscriber's shop in Whitesborough, or of the principal Hatters in Utica.

July 28, 1828. L. HOLBROOK.

NOTICE.

THE Subscribers inform their Friends and the Public, that they have taken the Cooper's Shop in Broad street, formerly occupied by Mr A. Eggleston, in connexion with their Cooperage near the Weigh-Lock, where they make and keep constantly on hand, all kinds of Cooper's Ware, viz: Cisterns, Hogsheads, Tubs, Keelers, Barrels of all kinds, Half Barrels, Kegs of all sizes, Well Buckets, and Pails; all made of the best materials and by the best workmen.

The above mentioned articles may be had cheap for cash and at short notice, on application at either of the above places. E. W. & T. ROUNDEY.

Utica, Jan. 26, 1829. 4

ITALIAN PILES OINTMENT.

A CONSTANT supply kept at A. HITCHCOCK's Green Store, No. 83, Genesee street, Utica.

Also, a general assortment of DRUGS and MEDICINE, Dye-Woods, Dye-Stuffs, Oils, Paints and Groceries. *Dec. 23, 1828.* 52

NOTICE.

THE Subscriber being lawfully authorised by the administratrix and administrators of the estate of DAVID P. HOYT, deceased, to settle all the accounts, receive monies, and discharge claims against said estate, hereby requests all persons who have any unsettled business with the estate aforesaid, to call on him at the store, No. 38, Genesee street, and adjust it as soon as possible.

JOSEPH B. HOYT.

Utica, July 19, 1828. 30

BY order of James Dean, Esq. judge of Oneida common pleas, counsellor, &c—Notice is hereby given to all the creditors of JOHN MEREDITH, of Deerfield, in the county of Oneida, an insolvent debtor, to show cause, if any they have, before the said judge, at his office, in Utica, in the county aforesaid, on the thirtieth day of June next, at ten o'clock in the forenoon, why an assignment of the said insolvent's estate should not be made, for the benefit of all his creditors, and his person be exempted from imprisonment, pursuant to the act, entitled "An act to abolish imprisonment for debt in certain cases," passed April 7th, 1819. Dated this 13th day of April, 1829.

16w10 JOHN MEREDITH, *Insolvent.*

M. BAGG'S TAVERN.

THE Subscriber respectfully informs the Public, that his old stand, at the corner of Genesee and Main streets, having been thoroughly repaired, is now completely fitted up for the accommodation of travellers and boarders. M. BAGG, in connexion with Mr. ALFRED CHURCHILL, begs leave to assure such Ladies and Gentlemen as may favour them with their custom, that every exertion shall be made to render their residence pleasant and comfortable, and they hope to merit the patronage this establishment has heretofore enjoyed from a generous public. MOSES BAGG.

Utica, Dec. 16, 1828. 51

NOTICE.

DR. POMEROY, finding assistance necessary in his professional duties, has taken as a partner, JOHN P. BACHELDER, M. D. Dr. B. has been more than twenty years engaged extensively in the practice of Physic and Surgery, and for the last ten, has also been employed in different Medical Institutions, as a Lecturer on Anatomy and Surgery. The reputation which he has acquired as a skilful operator in all cases of Surgery, and his high standing as a Physician, will justly entitle him to the entire confidence of this community. Dr. Bachelder will not decline operating in any cases of Surgery, in which prudence would dictate an operation. He is prepared with instruments suitable for any operation. He has had extensive practice and experience in the treatment of diseases of the EYE, and has operated for Cataract more than eighty times.

The business in future will be conducted under the firm of POMEROY & BACHELDER, at their office, No. 14, Exchange Buildings, in Genesee street, one door below the Utica Eye Infirmary.

Utica, May 27, 1828.

UTICA EYE INFIRMARY.

THIS Establishment is now open at the corner of Genesee and Bleecker streets, for the accommodation of such as are afflicted with diseases of the Eye. It will be under the particular direction and management of DR. BATCHELDER, who will attend at 12 o'clock every day, (Sundays excepted), for the purpose of advising and prescribing in all cases, and for performing such operations as may be deemed proper. Persons afflicted with deafness, or other diseases of the organ of hearing, are respectfully informed that those complaints will also receive a due share of attention.

Utica, Dec. 15, 1828. 51

SWAIM'S PANACEA.

PRICE TWO DOLLARS PER BOTTLE.

TO THE PUBLIC.—In consequence of the numerous frauds and impositions practised in reference to my medicine, I am again induced to change the form of the Bottles. In future, the Panacea will be put in round bottles, fluted longitudinally, with the following words, blown in the glass, "SWAIM'S PANACEA, PHILADA." These bottles are much stronger than those heretofore used, and will have but one label, which covers the cork, with my own signature on it, so that the cork cannot be drawn without destroying the signature, without which none is genuine. The medicine may consequently be known to be genuine when my signature is visible; *to counterfeit which, will be punishable as forgery.*

The increasing demand for this celebrated medicine has enabled me to reduce the price to *Two Dollars* per bottle, thus bringing it within the reach of the indigent.

My Panacea requires no encomium; its astonishing effects and wonderful operation have drawn, both from patients and medical practitioners of the highest respectability, the most unqualified approbation, and established for it a character which envy's pen, though dipped in gall, can never tarnish. The false reports concerning this valuable medicine, which have been so diligently circulated by certain physicians, have their origin either in *envy*, or in the mischievous effects of the *spurious imitations*. The Proprietor pledges himself to the Public, and gives them the most solemn assurances, that this medicine contains neither mercury nor any other deleterious drug.

The Public are cautioned not to purchase my Panacea, except from myself, my accredited agents, or persons of known respectability, and all those will consequently be without excuse, who shall purchase from any other persons. September, 1828. WM. SWAIM.

WARNER & HARVEY, sole agents for Utica.

Dec. 16, 1828. 51

ODONTICA,

A SPECIFIC FOR THE TOOTH-ACHE.

THIS article is offered to the public, in the full belief that it will be found superior to any thing of the kind ever before used. It will in most cases relieve the pain in a very short time, and has been known in numerous instances, to entirely remove that most excruciating disease, the nervous tooth-ache. It will also remove tartar from the teeth, fasten those that have become loosened, and promote a healthy state of the teeth and gums. It is extracted from a vegetable substance; is warranted to contain no injurious ingredients; and the venders of the article are authorised to sell it at a low price.

Sold wholesale and retail, by WARNER & HARVEY, agents for Utica. *March 10, 1829.* 10

SWELLED NECK,

KINGS' EVIL, OR SCROFULA, &c. &c.

MANY and fruitless were the attempts, both in Europe and America, to discover a remedy for this disease, until Dr De Bornieu, a learned physician of Europe, directed his attention to it. He has finally succeeded in compounding a medicine, which has gained an unparalleled celebrity in Europe, and is just introduced into the United States. It is recommended with entire confidence, as a sovereign remedy for swelled Neck in all its stages, Kings Evil, or Scrofula, &c. It is entirely harmless, not containing a single particle of mercury, and may be used on children, as on others, under any circumstances whatever. The following certificates are given to show the efficacy of this valuable medicine over all others, for the cure of the above diseases, which no other medicine in existence can boast.

The following is from the Hon. Samuel Wright, who has been a member of the Legislature of the state of New-York, fourteen years:—

"NEW-YORK, *Dec.* 16, 1828.

"This certifies that I have been afflicted for nine years past, with a scrofulous disease in one of my legs, pronounced by eminent physicians of this city to be of a cancerous nature, which at times has been so bad, that I was unable to go out. Many and various have been the *pretended* remedies tried, but all in vain, until I was advised to try Dr De Bornieu's Genuine Ointment, for Swelled Neck, Kings Evil, Scrofula, &c. &c. which I am pleased to state, after using two bottles, has entirely effected a cure. "SAMUEL WRIGHT."

The following is from Mr Thomas Allen:—

"This certifies that I have been afflicted with a swelling in my neck, called Goitre, or Swelled Neck, for about six years past. I have applied to eminent physicians, and have taken every thing in the form of medicine, recommended for that disease, without receiving any benefit therefrom, and at length despaired of ever again enjoying my former health. A few weeks since, a friend informed me that Dr De Bornieu's Genuine Ointment was an effectual remedy for my complaint. I immediately obtained it, and after using three bottles, I was restored to perfect health, to the astonishment of myself and friends. I therefore recommend it to those afflicted with the above disease as a safe and effectual remedy. Signed, "THOMAS ALLEN."

Certificate from J. Chapman, M. D.

"This certifies, that I have examined Dr De Bornieu's Genuine Ointment, for Swelled Neck, Kings Evil, or Scrofula, &c. and believe it to be an effectual remedy for the diseases for which it is recommended.

"J. CHAPMAN, M. D."

The above valuable medicine may be obtained of

5 WARNER & HARVEY, UTICA.

BY order of James Dean, Esq. judge of Oneida common pleas, counsellor, &c. Notice is hereby given to all the creditors of HENRY BULKLEY, as well in his individual capacity as one of the late firm of Mather & Bulkley, an insolvent and imprisoned debtor, to show cause, if any they have, before the said judge, at his chambers in Utica, in the county of Oneida, on the sixth day of June next, at ten o'clock in the forenoon, why an assignment of the said insolvent's estate should not be made, for the benefit of all his creditors, and his person be exempted from imprisonment, pursuant to the act entitled "An act to abolish imprisonment for debt in certain cases," passed April 7, 1819. Dated this 10th day of March, 1828. HENRY BULKLEY, *Insolvent.*

TERMS OF THE RECORDER.

I. The Western Recorder is published on Tuesday of each week.

II. The price to subscribers is Two Dollars and Fifty Cents, if paid after the expiration of six months from the time of subscribing, or Two Dollars, if paid in advance, or within the first six months.

III. Any person becoming responsible for seven copies or more, will be entitled to one copy gratis.

IV. Wherever ten responsible subscribers shall have been obtained within the limits of any religious society, the clergyman of that society shall be entitled to a copy gratis.

V. No subscription will be received for a less term than one year; and as the price is now reduced to the lowest possible state, the Publishers will be under the necessity of adhering strictly to the above terms.

VI. No paper will be discontinued, unless at the option of the Publishers, till all arrearages are paid.

☞ The postage must be paid on all communications addressed to the Editor or Publishers.